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KĀLIDĀSA-KOS'A

By

SURES CHANDRA BANERJI

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KĀLIDĀSA-KOSA

A Classified register of the flora, fauna, geographical names, musical instruments and legendary figures in Kālidāsa's Works

1973

By
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To my wife,

Ramala Devi,

a lover of Sanskrit.

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Map of India as represented in Kālidāsa's works
(Facing page 1)

ABBREVIATIONS

A—*Abhijñāna-śakuntalā*, NSP edition.

F. B. I.—*Fauna of British India*, Bombay, 1947. Usually the second edition (London, 1939 and 1941) has been used. Wherever the earlier edition (London, 1888–91) has been used, it has been indicated by 'Blanford' within brackets.

Hooker—*Flora of British India* by Hooker.

K—*Kumāra-sambhava*, Ed. Suryakanta, Sāhitya Akademi, New Delhi, 1962.

Māl—*Mālvikāgnimitra*, NSP. ed, Bombay, 1950.

Me—*Meghadūta*, ed. K. B. Pathak, Poona, 1916.

R—*Raghu-vaṃśa*, ed. J. Vidyāsāgara, Calcutta, 1902.

Rs—*Ṛtu-saṃhāra*, included in *Kālidāser Granthāvali*, in Bengali characters, Calcutta, 1322 B. S.

V—*Vikramorvaśiya*, ed. H. D. Velankar, New Delhi, 1961.

INTRODUCTION

I

Kālidāsa is admittedly the greatest classical poet of India, and one of the greatest in the world. His works have been studied from various stand-points, viz. his similes, the society reflected in his works, the human meaning of his poems and dramas etc. But, no serious and systematic attempt has as yet been made to study the words used by this master-poet. No study of the cultural material, contained in the works of a writer, can be complete without an index verborum to his works. The study of the words is necessary not for this purpose alone. To assess fully the literary value of a work such a study is indispensable. It may be mentioned, in this connexion, that a critical study of Kālidāsa's works has already revealed his *penchant* for the use of soft words even at the sacrifice of the spirit of what he describes. For instance, in the third canto (verse 72) of the *Kumāra-sambhava*, he says that the fire emanating from the eyes of Bhava burnt Cupid to ashes (*vahnir-bhava-netra-janmā bhasmāvaśeṣam madanaṃ cakāra*). Here, the word Bhava appears to be too delicate to convey the fierceness of Śiva in wrath. Moreover, Śiva, in his watery form, is called Bhava; so it appears to be incogruous in this context. Perhaps, Rudra would have been more befitting to the context; but this word probably sounded harsh to the ears of the poet. Again, in Kālidāsa's description of the Himalayas, in the same epic, there is not a single word that may conjure up the vision of the rugged aspect of such a mighty mountain. This predilection for soft words has subjected him to the criticism that he is finical, and is incapable of using harsh-sounding words even when the subject-matter or the context demands them.

The study of the words, used by a writer, has other uses too. It is not unoften that the use of a certain word throws light on the chronological position of the writer concerned.

The part played by the words 'dīnāra', 'bhaṭṭāraka-vāra' etc. in settling some chronological problems relating to Sanskrit literature is wellknown. The geographical names, occurring in a work, sometimes throw light on the topography of a country. In cases where absolute chronology is impossible, names of works or authors, occurring in a particular treatise, serve as an index to the relative chronology of its writer. We cannot now conceive of studies on the Vedic India without the *Vedic Index* or on the India of the classical age without word-indexes to the *Aṣṭādhyāyī* of Pāṇini and the *Mahābhāṣya* of Patañjali.

Thus, from all points of view, an index verborum to the works of Kālidāsa is a great desideratum. This requires patient work for a long time and a volume of considerable dimensions. Our object in this modest work is to compile a classified register of the words, used by Kālidāsa, under the following heads only—

A. Flora.
B. Fauna
  (a) Birds.
  (b) Beasts.
  (c) Aquatic creatures.
C. Places.
D. Rivers and lakes.
E. Mountains and hills.
F. Musical instruments.
G. Names of legendary persons, gods, sages, etc.

Under flora we have left out the names of such mythical trees and flowers as Santānaka, Pārijāta etc. Under fauna the masculine forms of the names of beasts and birds have been used; e.g. *mṛga* for *mṛgī*, *kokila* for *kokilā*, etc. Compound words, whenever necessary, have been split up so as to separate the names of flowers or animals as the case may be. For example, from the compounds *mukhāmbhoja* and *mṛga-nayana* the words *ambhoja* and *mṛga* only have been taken separately. The botanical, ornithological and zoological names of the trees and flowers, birds and beasts respectively have been, as far as practicable, given under the words concerned.

So far as the names of places, rivers, mountains etc. are concerned, we have tried to note under them the corresponding modern names wherever possible.

With regard to musical instruments, of which only a few have been mentioned by Kālidāsa, their use, as far as indicated in his works, has been laid down.

Coming to the portion of our work dealing with references to mythological and legendary figures, it should be observed that these references will show Kālidāsa's familiarity with the particular legends and stories. This portion may be of some interest to the student of Indian myths and legends, and may, in course of time, shed some light on the difficult question of the age of the master-poet of India. In this section, some references relate to historical persons or races. So far as the names of various gods and different persons are concerned, we have given, besides the names, also the well-known appellations by which they are commonly known. For example, besides Śiva, we have noted his appellations Tryambaka, Pinākapāṇi, Paśupati, Smara-śāsana and so on; this will indicate the facets of Śiva's personality that were referred to by Kālidāsa. In the section on legendary and mythical figures, we have noted the information given by Kālidāsa himself. In the absence of such information, we have given what the commentators tell us. Where neither the text nor the commentary affords any clue or the information available therefrom is extremely meagre, we have laid down the salient points known from other sources.

The plan of the work is this. First of all, the words under each head have been arranged in the alphabetical order. Against each entry the references to the text are noted. Then the meaning of the word has been indicated and all the information, gathered from the works of Kālidāsa with respect to it, has been given. As stated above, where no information is available from the works and commentaries on them or the information obtained is very meagre, we have gathered relevant facts from extraneous sources.

Of the fauna of Kālidāsa, Satyacharan Lāhā has studied only the birds from the ornithologist's point of view in his Bengali book entitled *Kālidāser Pākhī*.

Of Kālidāsa's flora, Saumyendranāth Ṭhākur has studied the flowers in his Bengali book called *Kālidāser Kāvye Phul.* He has noted the names of the different flowers, and has given the references to the places in which these names occur. The references, however, are not exhaustive, nor does the author give the scientific names of the flowers.

In the book, entitled *India in Kālidāsa,* B. S. Upādhyāya has dealt, *inter alia,* with the flora and fauna of Kālidāsa. In the portion on fauna he does not note the scientific names of all the animals and birds mentioned by Kālidāsa. A close study of this book reveals that the references to the text, noted by Upādhyāya, are not exhaustive.

The *Geagrapy of Kālidāsa,* by H. C. Chakladar (Calcutta, 1963), as the title suggests, deals with only the geographical information contained in Kālidāsa's works.[1]

A word is necessary about the works from which the words have been culled under the different classes. The *Raghuvaṃśa* and the *Meghadūta* have been utilised in full. Of the *Knmāra-sambhava,* only cantos I–VIII have been used in the main work. The absence of Mallinātha's commentary on the remaining cantos, their inferior style and language and the absence of quotations, by the rhetoricians, from these cantos raise a doubt about their authenticity. The same arguments apply to the *Ṛtu-saṃhāra.* The citation of a few verses of this lyric poem in the *Subhāsitāvalī* of Vallabhadeva, with the name of Kālidāsa as the author, is not a sufficiently cogent argument in support of Kālidāsa's authorship of the *Ṛtu-saṃhāra*; the text of the *Subhāṣitāvali* has been proved to be of a composite character. In view of the opinion of a number of scholars that the latter part of the *Kumārasambhava* and the whole of the *Ṛtu-saṃhāra* were penned by the famous Kālidāsa, we have dealt with them in the appendix.

---

[1] *The Geographieal data of the Raghuvaṃśa and the Daśakumāra-carita* by Mark Collins (Leipzig, 1907) mentions only a few of the geographical names found in the *Raghuvaṃśa.*

The *Nalodaya, Puṣpabāṇa-vilāsa-kāvya, Śṛṅgāra-rasāṣṭaka* and a few other works are attributed by some to Kālidāsa. But, there are no convincing reasons for assuming Kālidāsa's authorship of nearly a score of such works which appear to be of an apocryphal character. These works have, therefore, not been taken into account for our present study.

All the dramas of Kālidāsa, viz. the *Abhijñāna-śakuntalā*, the *Vikramorvaśīya* and the *Mālavikāgnimitra* have been utilised.

The author of the present work will consider his labour amply rewarded if it goes some way in the preparation of an exhaustive word-index to the works which, emanating as they did from the pen of the master-poet of India, are of perennial interest, literary, geographical, cultural and social.

None of the existing editions of Kālidāsa's works contains any sort of word-index. So, in collecting the words for the present work every line of every work had to be gone through. Thus, some relevant words are likely to have escaped our notice. Any reader pointing out the omissions will earn the gratitude of the author.

II

KĀLIDĀSA—his life, times and works

'Kālidāsa' is a household word in India. There are legendary accounts about this greatest poet in Sanskrit literature and certainly one of the greatest in all the literatures known to us. There is scarcely any Indian vernacular in which we do not find adaptations of the stories of Kālidāsa's works. Paradoxical as it may sound, we know the least about the greatest poet of ancient India. Tradition represents him as a dunce of indigent circumstances. It is said that by sheer fluke he was wedded to a princess who was highly accomplished. On discovering, to her dismay, that her husband was absolutely unschooled and untaught, she is reported to have turned him out of the house. This abject humiliation at the hands of his wife naturally wounded his masculine vanity, and spurred him to severe penance with the sole object of acquiring knowledge. By the grace of goddess Kālī, Poesy was at his service. Thereafter, he was reunited with his erudite wife, and composed the works that made him famous.

The *Jyotirvidābharaṇa,* a work on astrology attributed to Kālidāsa, mentions him among the Nine Jewels (*Navaratna*) of King Vikramāditya. This work is apocryphal in character. Moreover, we know of several kings of India having assumed the epithet Vikramāditya. So, this piece of evidence regarding Kālidāsa's identity leads us nowhere.

The dates, assigned by different scholars to Kālidāsa, differ not by decades but by centuries. Those, who are inclined to place Kālidāsa in hoary antiquity, associate him with the earliest Vikramāditya, the founder of the Vikrama era which commenced in 57 B. C. Those, who rely more on facts than on fancy, suppose that the poet flourished under the Gupta king Candragupta II (C. 380–413 A. D.) who assumed the title of Vikramāditya. The latter is by far the more widely accepted view on Kālidāsa's date.

The words *diṅnāga* and *nicula,* used in the *Meghadūta* (Nandargikar's ed., 1894, V. 14), are supposed by some to contain covert references to two contemporaries of Kālidāsa, one hostile to him and the other friendly. Diṅnāga is believed to refer to the reputed Buddhist logician, Diṅnāgācārya, who probably lived before 400 A. D. Of Nicula, as the name of a person, we know nothing whatsoever.

A sure plank in the tottering structure of Indian chronology is furnished by the Aihole Inscription (634 A. D.) of Pulakeśin II. This inscription mentions Kālidāsa so that the poet must have flourished much earlier. All other attempts at fixing his date are mere hypotheses.

Kālidāsa's native place is also uncertain. Attempts have been made to fix his abode at various places, especially from Rāmagiri (=Rāmṭek or Ramgadh hill in Madhya Pradesh) to Bengal. Ujjayini has been suggested with great zeal. It is not known to which sect of the Brahmanical religion the poet belonged. Kālidāsa's *penchant* for Śiva is apt to indicate his Śaivite leaning, but nothing can be said definitely about it. The opening verse of his masterpiece, the *Abhijñānaśakuntalā*, is an invocation to Śiva. Similar is the case with the *Vikramorvaśīya* and the *Raghuvaṃśa.* The fervour with which he describes Śiva, e.g., Mahākāla in the *Meghadūta,* tends to hint at his Śaiva persuasion.

The works of Kālidāsa reveal that he was urbane and cultured. It further appears that he was an artist leading an easy life and basking in the sunshine of royal patronage. His poems and dramas reflect a society in which there were opulence and gaiety and the people generally professed the Brahmanical religion and resorted to Brahmanical rites and practices. These are replete with references to fine arts like music, painting and also to sculpture, architecture etc. These facts together with his legendary association with Vikramāditya, tend to point to his having flourished in the Gupta Age, perhaps at the time of Candragupta II; it was indeed the golden age in India's history, which saw the efflorescence of the culture, literature, art and architecture of the country. It was again in this period that the Brahmanical religion was revitalised and firmly established. But, after all is said and done, it must be admitted that Kālidāsa's date is at worst uncertain, and at best conjectural.

The wellknown works of Kālidāsa are the three dramas called *Abhijñāna-śakuntalā, Vikramorvaśīya* and the *Mālavikāgnimitra,* the court-epics *Raghuvaṃśa* and *Kumāra-saṃbhava* and the lyric *Meghadūta.*

The *Ṛtu-saṃhāra,* containing beautiful descriptions of the six seasons as viewed through the lover's eye, has for a long time been regarded as the work of the master-poet. But, some modern scholars have raised the question of its authenticity. The absence of a commentary by Mallinātha, who has written scholia on all the undoubted works of Kālidāsa, on the *Ṛtu-saṃhāra* and the lack of quotations from it in the treatises on Alaṃkāra-śāstra and in the early anthologies are stated, *inter alia*, as evidences of its spurious character. Those who concede that it might be penned by Kālidāsa hold that it belongs to his juvenilia so that the later writers did not consider it worthwhile to quote from or comment on it.

Many of the arguments, seeking to prove the spuriousness of the *Ṛtu-saṃhāra*, have been put forward to establish that the portion of the *Kumāra-sambhava* from the ninth canto to the end is by a later and inferior hand. It is also argued that to believe this portion to be of Kālidāsa's composition is to admit that the story has been carried inartistically far beyond the logical limit promised by the title which means 'the possibility of the birth of Kumāra.' The diction of the latter portion has been held to be unkālidasan.

It is not generally known that a large number of works, in addition to those mentioned above, has been attributed to Kālidāsa. [1] Among these, the poetical works, including hymns, are the following—

Akṣaramālikā-stava, Ambā-stava, Bhramarāṣṭaka, Buddhi-vinoda-kāvya (also called *Rākṣasa-kāvya*), *Carcā-stava, Cātakāṣṭaka, Devī-navaratna-mālikā* or *Devyaṣṭaka, Durghaṭa-kāvya, Duṣkaramālā, Gaṅgāṣṭaka, Ghaṭakarpara-kāvya, Kālī-stotra, Kunteśvara-dautya, Laghu-stava* (or, *–stuti*), *Lakṣmī-stava, Mahāpadya, Makaranda-stava, Maṅgalāṣṭaka, Mātṛkā-mālā-stava, Nalodaya, Navaratna-mālā, Puṣpa-bāṇa-vilāsa, Rākṣasa-kāvya*, (same as *Buddhivinoda-kāvya* above), *Sakala-jananī-stava, Setu-bandha* (in Prākrit), *Śṛṅgāra-rasāṣṭaka, Śṛṅgāra-sāra, Śṛṅgāra-tilaka, Vṛndāvana-kāvya*.

The other works, attributed to Kālidāsa, arranged subject-wise, are as follows—

Tantra—*Cidgagana-candrikā*.

---

[1] For accounts of these works and discussions about their authorship, see the present author's forthcoming book entitled *Kālidāsa Apocrypha*.

Prose Kāvya—*Dvātriṃśat-puttalikā* (a metrical version also exists).

Astrology—*Jyotirvidābharaṇa, Uttara-kālāmṛta, Jātaka-candrikā.*

Drama—*Prahasana-nāṭaka.*

Smṛti—*Śuddhi-candrikā.*

Prose prayer—*Śyāmalādaṇḍaka.*

Āyurveda—*Vaidya-manoramā.*

Prosody—*Vṛtta-ratnāvalī, Śrutabodha.*

Lexicography—*Nānārtha-śabda-ratna, Ratnakoṣa.*

Besides the above works, some fifty verses have been quoted, with the name of Kālidāsa, in various works on rhetoric and in some anthologies; these verses do not occur in any of the known works of Kālidāsa.

So far as the question of authorship is concerned, the above works fall into three broad classes, viz,

A. Works which may have been written by the master-poet.

B. Works written by persons bearing the name of Kālidāsa, but different from the renowned poet of this name.

C. Works attributed to Kālidāsa, but whose real authors are unknown and which are not likely to have been from the pen of the celebrated Kālidāsa.

In this connection, it should be noted that, in the literary history of India, more writers than one appear to have had the name of Kālidāsa. A verse, attributed to Rājaśekhara in Jalhaṇa's *Sūkti-muktāvalī* (iv. 60), refers to three Kālidāsas. Abhinanda, in his *Rāmacarita* (canto xxxiii, opening verse), uses the word *Kālidāsa-kavayaḥ*; the plural number perhaps indicates more persons than one bearing this name.

The suggested identity of Kālidāsa with Mātṛgupta, said to have been Pravarasena's predecessor on the throne of Kashmir, has been rejected by most scholars. From some sources it appears that Kālidāsa was another name of Mātṛgupta, court-poet of king Harṣa-Vikramāditya.

From various manuscripts and some anthologies it appears that several authors bore the name or epithet Kālidāsa. The following names or appellations are available :

> Abhinava Kālidāsa (alias Mādhava), Ākbarīya Kālidāsa, Kālidāsanandin, Kālidāsa Vidyāvinoda, Kaliyuga-Kālidāsa, Navīna Kālidāsa, Parimala Kālidāsa (alias Padmagupta), Śambhu Kālidāsa, Vaidya Kālidāsa, Yamaka-kavi Kālidāsa.

In the present work, we are concerned with the undisputed works of Kālidāsa, the greatest figure in the domain of Sanskrit poetic and dramatic literature. A few observations on the cause of his popularity may not be out of place here. The themes of his poems and dramas are taken from well-known sources. But, the magic wand of his genious has infused life into the dry fossils of legends. His works bear eloquent testimony to his inventive power; he has invented many new situations and motifs, as for example, the bee-motif in the *Śakuntalā* and the episodes of the curse and the ring in it. His imaginative faculty is admirable. The theme of the *Meghadūta* may have been inspired, as commentators like Mallinātha and Dakṣiṇāvartanātha think, by the message of Rāma carried by Hanūmat to Sītā, but the conception of Yakṣa and his separated beloved and the cloud—messenger owe their origin to the imagination of Kālidāsa. The panoramic view of Alakā is the product of his poetic fancy.

Kālidāsa's power of describing nature is superb. The description of the stately Himālaya in the *Kumāra-sambhava* (i), the pen-picture of the confluence of the Gaṅgā and the Yamunā in the *Raghuvaṃśa* (xiii), the vivid and topographically correct description of the rivers and hills, cities and countryside on the way from Rāmagiri to Alakā in the *Meghadūta* amply testify to his masterly skill and minute observation.

The language of Kālidāsa is fluent; it is effortless and free from pedantry which mar the literary quality of the compositions of the age of decadence. He writes not because he must, but because his pen moves. Kālidāsa's choice of words bears a stamp that easily distinguishes him from other Mahākavis. The words, used by him, are soft and sonorous. He is incapable of using harsh words; no word in his works is jarring to the ear—this tendency has exposed him to the charge that he is finical and lacking in the ability of using a rough word even when the context requires it.

A striking feature, which characterises his works and for which he forms a class by himself, is that he knows moderation and restraint. Though breathing romanticism into classic themes, Kālidāsa is seldom effusive or exuberant—a rare phenomenon which perhaps originated from his fine sensibility. Comparison is odious, yet a comparison cannot be helped. One has to compare the Svayaṃvara-sabhā of Indumatī in the *Raghuvaṃśa* (vi) with that of Damayantī in the *Naiṣadhacarita* (x–xiv). The hilarious presence of Indumatī, with her exquisite beauty, has been depicted with artistic touches and its effect on the youthful suitors has been vividly portrayed; all this is done within the compass of one canto of 85 verses. But Śrīharṣa lays bare the entire fund of his poetic skill in describing the Svayaṃvara-sabhā of Damayantī; he devotes to it as many as five cantos of a total of more than 500 stanzas ! Unlike the later poets, Kālidāsa does not seek opportunities for showing off his talent. The artistic in him never yields to the grandiose, he is never prolix or verbose. The pathetic condition of Rāma, for instance, after banishing Sītā from his palace, but not from his heart, is delineated with just a few sentences. Rāma's anguish, unbearable as it was, has been described in such brief but poignant lines as *ayoghanenāya ivābhitaptaṃ vaidehi-bandhor-hṛdayaṃ vidadre* (*Raghuvaṃśa,* xiv. 33)—the heart of the lover of Sītā was rent asunder like a piece of hot iron beaten by a hammer. The plight of Sītā, deserted in the desolate forest infested by wild beasts, is vividly brought before our mind's eye by saying that she wept bitterly like an osprey that is terrified.

Kālidāsa's works are imbued with deep human meaning and sublime idealism. To him no permanent bliss or real happiness in life can be achieved without paying condign price. Pārvatī had to undergo severe penance to obtain Śiva as her husband—*avāpyate vā katham anyathā dvayam / tathā-vidhaṃ prema patiśca tādṛśaḥ //* (*Kumāra,* v. 2). The chastening influence of sorrow has been depicted in a masterly manner in the *Abhijñāna-śakuntalā.* The juvenile indiscretion of the lovers, in marrying without sufficient forethought and the consent of their respective parents, brought misery in its train; Śakuntalā, repudiated by the king and that in the royal court, felt humiliated and forlorn, and went through a long period of suffering. Duṣyanta, with his clouded memory revived, suffered from self-disparagement and bitter repentance. At long last, with the dross of their gross love burnt by the fire of suffering, they were re-united; thus earthly love was transformed into heavenly conjugal love.

Kālidāsa has been aptly characterised as a masterly describer of pathos. The pathetic pictures of Rāma and Sītā in separation, the Yakṣa and his wife, of Duṣyanta and his spouse are literary masterpieces. The scene of Śakuntalā's parting from all she loved is without parallel in Sanskrit literature. This scene also testifies to the poet's able delineation of the sympathy of nature with humanity. The prospect of Śakuntalā's leaving the hermitage cast a gloom over not only her human companions but also over all other denizens of the forest, nay even over the trees. The antelopes could not eat their morsel of grass, the peacocks gave up dance and the creepers shed their leaves.

Kālidāsa's keen insight into human nature is attested by the characters invented or portrayed by him. Duṣyanta and Śakuntalā are legendary characters, but the poet has transformed them in such a way that they appear as different beings. The legendary king, a voluptary, has become a man of high moral sense in Kālidāsa's drama. The matter-of-fact and calculating Śakuntalā of the epic gives place to the emotional, bashful and honourable beloved of the king in the drama. At Kālidāsa's hands, she appears as a loving daughter, devoted wife and affectionate mother. The vivacious Priyaṃvadā is a happy contrast to the sober Anasūyā; both these pretty girls are the creation of Kālidāsa. It is these two freinds of Śakuntalā that contribute in a large measure to the development of the heroine's personality and to her future conjugal happiness which would otherwise have been permanently blighted by the curse of Durvāsas. In the *Vikramorvaśiya,* Urvaśī, the hard-hearted nymph of the legend, has been transformed into an elevated type of heavenly courtesan and ultimately into a contented and faithful wife.

The poet's deep experience of life and the world is reflected in the pithy sayings some of which have epigrammatic brevity. A few instances may be given here.

atisnehaḥ pāpaśaṃkī—excessive affection apprehends evil.

artho hi kanyā parakīya eva—a daughter indeed is a property of others.

pravāte'pi niṣkampā girayaḥ—mountains are unshaken even in storm.

snigdha-jana-saṃvibhaktaṃ hi duḥkhaṃ sahyavedanaṃ bhavati—pangs of sorrow, shared with loving persons, become bearable.

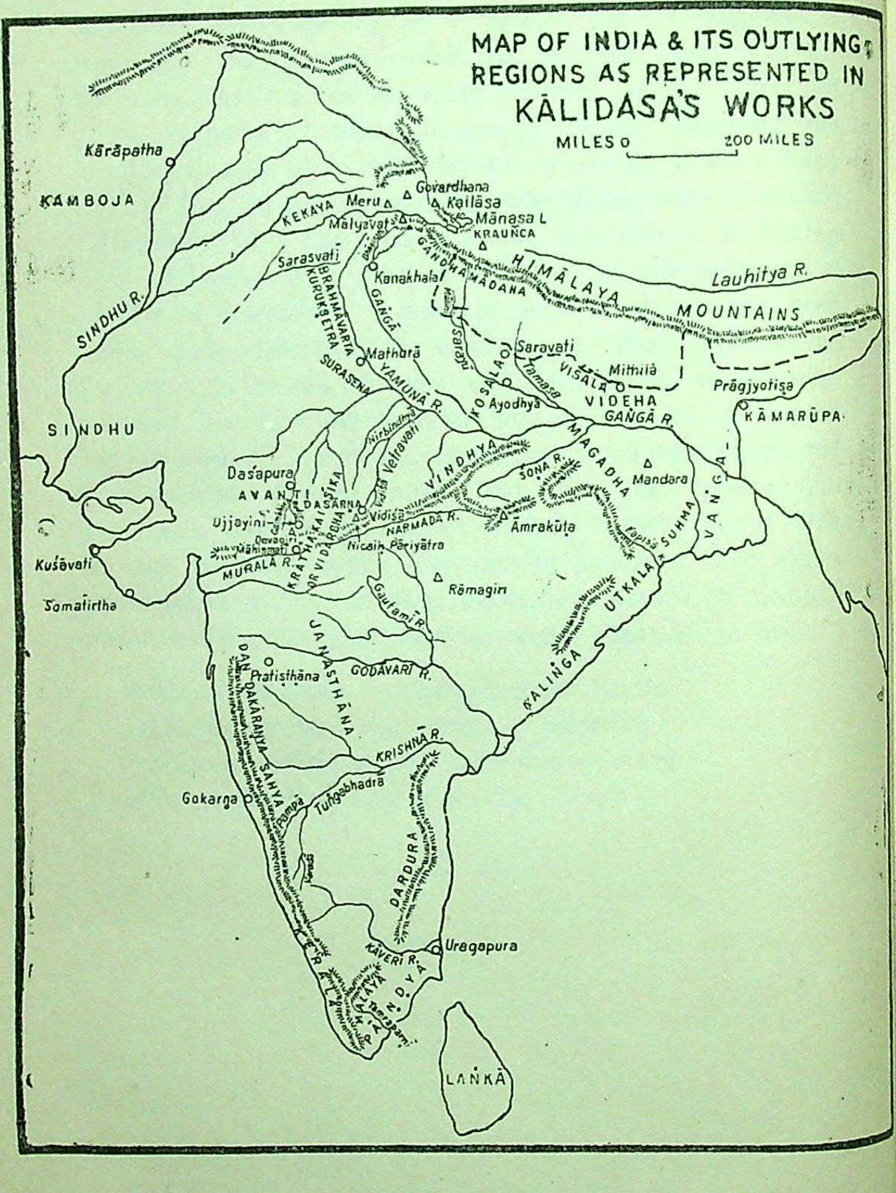
nicair-gacchaty-upari ca daśā cakranemi-krameṇa—the condition of man moves up and down like the rim of a wheel.

yācñā moghā varamadhiguṇe nādhame labdhakāmā—solicitude before a person of great virtue, though futile, is better than that before a vile person, even if fulfilled.

Kālidāsa reveals considerable skill in handling a variety of metres. In some cases, the metres selected by him admirably suit the theme or the mood intended to be depicted. For instance, the melodious Mandākrāntā cannot perhaps be replaced by any other metre to suit the tender emotion expressed in the yearning of the Yakṣa for re-union with his beloved. The stately Śārdūlavikrīḍita very well suits the sedate paternal advice of Kaṇva to Śakuntalā on the eve of her departure. The delicate Mālinī fits well with the meek persuasion, by the hermit, of the king to be compassionate towards the tender hermitage-fawn.

Kālidāsa, like a true artist, never resorts to rhetorical extravagance as is done by some later poets to show off their skill. His use of the figures of speech, like his language, is restrained. The age-old encomium, lavished upon him for the consummate use of *upamā*, is perfectly justified. We cull a few examples of beautiful similes. While depicting the bewildered state of Pārvatī about to go away, at the sudden sight of Śiva, the poet says—*mārgācala-vyatikarākuliteva sindhuḥ* (*Kumāra*, v. 85); her condition was like that of a flowing river obstructed by a rock on the way. A fine portrayal of conflict of emotions ! A string of gems of similes has been woven while describing the confluence of the Gaṅgā and the Yamunā with messes of white and dark waters respectively. It looked like the white body of Śiva with the black serpent hanging over it. Again, the admixture of the waters appeared as a garland of white lotuses with blue ones interwoven. The ocean, divided by Rāma's bridge, looked like the blue sky with the white milky way passing across it. The slight perturbation of Śiva in deep meditation, caused by Cupid's arrow, was like the agitation of the mighty ocean at moonrise.

nidhānaṃ vidyānāṃ kulagṛhamapārasya yaśasaḥ
kalā-sampad-ratna-vratati-viṭapānāṃ surataruḥ /
śuci kṣauṇīndrāṇāṃ sucarita-kathā-darpaṇa-talaṃ
prakṛtyā gambhīraḥ kaviriti hi śabdo vijayate //


MAP OF INDIA & ITS OUTLYING REGIONS AS REPRESENTED IN KĀLIDASA'S WORKS
MILES 0 200 MILES
Kārāpatha
KAMBOJA
SINDHU R.
SINDHU
KEKAYA
Meru
Govardhana
Kailāsa
Mānasa L
KRAUÑCA
Malyavat
Sarasvati
BRAHMAVARTA
KURUKṢETRA
Kanakhala
GAṄGĀ
GANDHAMADANA
HIMĀLAYA
MOUNTAINS
Lauhitya R.
Sarayu
Saravati
Mithilā
Tamasa
VISALA
VIDEHA
KOSALA
Ayodhyā
Mathurā
SURASENA
YAMUNĀ R.
GAṄGĀ R.
Prāgjyotiṣa
KĀMARŪPA
Nirbindhyā
Vetravati
VINDHYA
SONA R.
MAGADHA
Mandara
VAṄGA
SUHMA
Kapiśā
Dasapura
AVANTI
DASARNA
SIKA
Vidisā
Ujjayini
Devagiri
Māhiṣmati
NARMADA R.
Āmrakūṭa
Nicaiḥ Pāriyātra
KRATHAKAIŚIKA
OR VIDARBHA
MURALĀ R.
Kuśāvati
Somatirtha
Rāmagiri
Gautami R.
UTKALA
JANASTHĀNA
Pratiṣṭhāna
GODĀVARĪ R.
DANDAKĀRAṆYA
KALIṄGA
KRISHNĀ R.
SAHYA
Gokarṇa
Pampā
Tuṅgabhadra
DARDURA
Uragapura
KĀVERI R.
KERALA
MALAYA
PĀṆḌYA
Tāmraparṇi
LAṄKĀ

KĀLIDĀSA-KOS'A

A. FLORA

(In this section names of divine trees and
flowers, e. g. Santānaka, Pārijāta
etc. have been omitted).

Kālidāsa had an eye for colour. In his works he has mentioned a little over forty kinds of flowers, and these are nearly all that were found in the gardens and tanks. His vigilant eye has not failed to notice the uses of the various flowers. Of the flowers, some were used by women as decoration while others served as offerings to deities. It should be noted that Kālidāsa does not record merely the conventional use of flowers. If he has not mentioned the wayside flowers, the fault is not his. The themes he chose for his poems and dramas and the royal court, where the poet lived and wrote, perhaps allowed little scope for mentioning the flowers of commoner types. In his references to some of the flowers we notice that the poet was aware not only of their habitat but also of the time of their bloom. What is more noteworthy is that he appears to have had an intimate knowledge of the form and colour of the flowers. Of the flowers, referred to by him, the lotus in its various forms seems to be the commonest, and almost all the Sanskrit words denoting lotus have been used by him. Next in order of frequency is, perhaps, the Aśoka.

Kālidāsa appears to have possessed a commendable knowledge of the plant-kingdom of India. Besides flowers, he has mentioned a host of trees, herbs, plants and creepers. Of the creepers, mentioned by Kālidāsa, some are of the *Vallī* type, i.e. those which climb trees or supports, while others belong to the *Pratāna* class, i.e. those which spread over the ground. Grasses of various kinds and some types of aquatic plants too find mention in his works. Among the trees, he mentions both those growing on a high altitude and those found in the plains.

The poet has mentioned a few cereals also, viz. barley (*yava*) and rice (*dhānya*). Of the latter, he mentions the varieties of *Śāli, Kalama* and *Nīvāra*.

ABJA : R IV. 61. Same as Kamala (q. v.).

AGURU (Also see Kālāguru) R VIII. 71 ; XIX. 41. The fragrant Aloe wood or tree (*Aquilaria agallocha*). See Hooker, V, 199.

AKṢA : R XIII. 43; K III. 46. The tree *Terminalia balerica* or the seed of its fruit. The seeds of its fruits appear to have been stringed together to be used as rosaries.

AKṢOṬA : R IV. 69. The walnut tree. *Aleurites triloba.* (Hooker, V, 239 and 385).

AMBHOJA : R X. 69. Same as Kamala (q. v.).

AMBUJA : R XIII. 60. Same as Kamala (q. v.).

ARKA : A II. 8. The plant *Calotropis gigantea* (Hooker, IV, p. 17).

ASANA : R IX. 63. The tree *Terminalia tomentosa.* (Hooker, II, p. 447)

AŚOKA : Me. 86. V II. 7 ; IV. 62. V. 3. A VII. p. 240. K III. 26, 53. R VII. 21 ; VIII. 62, 63 ; IX. 28 ; XIII. 32. Mal. III. pp. 34, 35 ; Verse. 5, p. 40, p. 41, p. 43, Verse. 12, p. 45, p. 46, p. 50, p. 51, p. 53 ; IV. p. 62, p. 70, p. 77 ; Verse. p. 80, p. 81, p. 82, p. 83, p. 84, p. 85, p. 92. The tree *Jonesia asoca roxb.* (Hooker, II, 271) or *Saraca indica,* II, 271. (A tree of moderate size belonging to the leguminous class with magnificent red flowers—M. Wms.). This tree is supposed to blossom at the stroke of the foot of a woman. Its leaves are stated to have been used by women for adorning their ears.

ATIMUKTA : V II, 7. 1. A. III. p. 95. Mal. IV. 13. *Atimukta* (lit. that which surpasses pearls in whiteness) is a climbing creeper identified with *mādhavī-latā. Aganosma Caryophyllata.* See Hooker, III, 664. This creeper is described as climbing a mango-tree. Bowers appear to have been formed with Atimukta creepers.

ĀMRA : (See Cūta, Sahakāra) Me. 18. A VI. p. 192. K VIII. 78. Same as Cūta (q. v.)

ARJUNA : R XVI. 51; XIX. 37. Mallinātha identifies it with Kakubha (q. v.). The tree *Terminalia arjuna.* See Hooker, II, 447.

ARAVINDA : K I. 32 ; III. 56. A III. 4. R I. 43; VI. 13 ; XIII. 23 ; XIV. 50. Same as Kamala.

BAKULA : R VIII. 64 ; IX. 30 ; XIX. 12. Same as Kesara (q.v.).

BANDHUJĪVA : K VIII. 40. R XI. 25. "*Pentapetes phoenicea* (a plant with a red flower which opens at midday and withers away the next morning"—M. Wms.) See Hooker, I, 371. *Ixora coceinea,* Hooker, III, 145.

BHŪRJA : K I. 7, 55. V II, 11. 2 ; 17. 10 ; 18. 1, 4, 19 ; 19. 1, 3. R IV. 73. "A species of birch (the Bhoj tree, *Betula bhojpattra,* the bark of which is used for writing on"—M. Wms. See Hooker, V, 599. Its bark has been spoken of as being used to write upon. Its soft bark is represented as being worn as a garment.

BĪJAPŪRAKA : Māl. A citron tree. *Citrus medica.* Hooker, II, 515. Its fruit was regarded as auspicious and worthy of presentation.

BIMBA : Me. 83. K III. 67. R XIII. 16. Mal. III. 5 ; IV. 14. "*Momordica monadelpha* (a plant bearing a bright red gourd)". See Hooker, II, 621. A beautiful woman's lips are compared with the ripe Bimba fruit.

BISA : V. IV. 31. K IV. 29 ; VIII. 35. The fibrous stalk of a lotus. Swans are represented as feeding on *Bisas.* Lotus-fibres are supposed to constitute the bow-string of Cupid.

BISINĪ : Mal. V. p. 84. Lotus-plant.

CANDANA[1] : K VIII. 25. R IV. 48, 51 ; VI. 64 ; VIII. 71 ;

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[1] Only the references to the sandal tree or wood, and not to sandal paste, are collected here.

X. 42 ; XI. 64. A IV. p. 144; VII. 18. The sandal-tree (*Sirium myrtifolium*). See Hooker, V, 231. Serpents are supposed to entwine this tree which is spoken of as growing on the Malaya mountain.

CŪTA : (See Āmra, Sahakāra) V. II. 7. A. IV. 12 ; V. 1 ; VI. pp. 189, 191, verse 4, verse 8, p. 210. K. I. 27 ; II. 64. III. 27, 30, 32 ; IV. 14, 38. R VII. 21 ; XIII. 34 ; XIX. 43. Mal. III. 4, p. 45, p. 49 ; IV. 2. The mango-tree, *Mangifera indica*, Hooker, II, 13. Mango-blossoms are described as being used in the worship of Cupid one of whose five arrows is supposed to be made of these blossoms. The mango-leaf is fancied as the lip of the goddess of spring. Mango-blossoms are stated to be fragrant. "The summit of the mountain Āmrakūṭa (=Amarakaṇṭaka) is said to have abounded in mango trees (Me. 18).

DARBHA : (See Kuśa) A II. pp. 75, 84 ; III. p. 112 ; IV. 7, p. 137. R XIII. 25, 39 ; XIV. 69. A kind of grass (*Saccharum cylindricum*). See Hooker, VII, 106. Perhaps identical with Kuśa, it appears to have been used for covering the sacrificial altar. The deer are said to feed on this grass.

DEVADĀRU : (See Sarala) Me. 113. K I. 15, 54 ; III. 44 ; VI. 51. R II. 36, 56 ; IV. 76. A kind of tree. "*Pinus devadaru* or Deodar (also *Avaria longifolia* and *Erythrosylon sinderoxyloides*)"—M. Wms. See Hooker, I, 415 ; V, 653. This tree is described as exuding *kṣīra* (milk-like sap) which perfumes the breeze coming in contact with it. Its height is considered as the ideal of the tallness of a person. Elephants are spoken of as having been tied to this tree.

DRĀKṢĀ : R IV. 65. Vine creeper. It is described as growing in Persia. Wine appears to have been made from it.

DŪRVĀ : A IV. p. 127. K VII. 7, 14. R VI. 25 ; XVII. 12. Ordinary grass (*Panicum dactylon*). See Hooker, VII, 289. It appears to have been considered as auspicious and used in religious rites. It appears also to have been used in garlands of flowers.

ELĀLATĀ : R. IV. 47 ; VI. 64. Cardamom plant. *Alpinia cardamomum*, Hooker, VI, 251.

IKṢU : R. IV. 20. Sugar-cane. *Saccharum officinarum.*

INDĪVARA : R. VI. 65. Blue lotus. *Nymphoea lotus* (?).

INGUDĪ : A I. 13 ; II. p. 73 ; IV. 3. R. XIV. 81. "The medicinal tree *Terminalia catappa* (in Bengal confounded with *Putrañjiva roxburghii Wall.*)"—M. Wms. See Hooker, II, 444 ; V. 336. Oil, extracted from its fruits, appears to have been used by hermits for rubbing on their heads, for lamps and as an ointment.

JAMBŪ : Me. 20, 23. V. IV, 22, 2. "The rose apple tree (*Eugenia jambolana* or another species)"—M. Wms. Its fruit. See Hooker, II, 499. It is described as a haunt of the cuckoo.

JAPĀ (Javā) : Me. 32. China rose. *Hibiscus rosa sinensis,* Hooker, I, 344. Its colour is compared with the hue assumed by clouds at dusk.

KADALĪ : (Also see Kandalī) Me. 82, 101. K. I. 36. R. XII. 96. The banana tree (*Musa sapientum*). See Hooker, VI, 262. The deer are described as feeding on it when it buds. The thigh of a beautiful woman is compared with it.

KADAMBA[1] : K III. 68. Me. 25. V. IV. 61. R XIII. 27 ; XV. 99. "*Neuclea cadamba* (a tree with orange-coloured fragrant blossoms."—M. Wms. *Anthocephalus cadamba,* Hooker, III, 23. The Kadamba flowers are spoken of as blooming at the advent of the rainy season, and as having been used by women as decoration on their heads, especially in the parting of their hairs. See remarks under Kadamba in the Appendix.

KAKUBHA : Me. 22. Mallinātha identifies it with Kuṭaja (q. v.). On R. XIX, however, he holds that Kakubha is the same as Arjuna (q. v). The tree *Terminalia arjuna.* See Hooker, II, 447, Its flowers are said to be fragrant.

KALAMA : R. IV. 37. *Kalamāḥ śāli-viśeṣāḥ* (Mallinātha). A kind of paddy sown in May-June ripening in December-January. The common paddy is called *Oryza sativa.*

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[1] B. S. Upādhyāya appears to have confused this with *Kadamba* (R IX. 44) denoting a multitude.

KĀLĀGURU (See Aguru) : R. IV. 81 ; XIII. 55 ; XIV. 12. A kind of black aloe wood or *Agallochum*. Elephants appear to have been tied to this tree. From R. IV. 81 it appears that this kind of trees grew in abundance in Prāgjyotiṣa.

KAMALA (Also see Aravinda, Nīlotpala, Padma, Paṅkaja, Puṇḍarīka, Puṣkara, Rājīva, Sarasija, Saroruha, Saroja, Tāmarasa, Utpala, Vanaja, Vāriruha.) : Me. 41, 50, 71, 88. R III, 36 ; IX. 16, 27 ; XI. 12 ; XIX. 9, 11. V II. 12, 2 ; IV. 40. 1 ; 54, 73. A VI. p. 135 ; V. 1 ; VI. p. 215. K V. 21 ; VII. 89 ; VIII. 19, 85. Mal. V. 6. Lotus (*Nelumbium speciosum*). See Hooker, I, 116. It is spoken of as blooming with sunrise and closing with sunset and is supposed to be the abode of goddess Lakṣmī. A beautiful woman's face, soft body or eye is compared with a lotus. One's soft and beautiful palm also is compared with it. Lotuses, especially of the blue variety, appear to have been used by women as ear-ornaments. For Sthala-kamala, Sthalāravinda, see below.

KANDALĪ : (Kandala) Me. 21. V. IV. 15. R XIII. 29. Mallinātha calls it *bhūmi-kadalī*. See Kadalī above.

KARṆIKĀRA : V II. 22 ; III. 3. K III. 28, 53, 62. *Pterospermum acerifolium* or its flower. See Hooker, I, 368. *Hibiscus mutabilis*, Hooker, I, 344. It is represented as rich in golden colour, but devoid of fragrance and as having been used by women to decorate their hair.

KĀŚA : K VII. 11. R IV. 17. A species of grass. *Saccharum spontaneum* or *Saccharum cylindricum*, See Hooker, VII, 106, 118. The flowers of this grass are represented as very white.

KESARA (Keśara) (See Bakula) : K III. 55 ; IV. 8; VIII. 76. Me. 86. A I. p. 30 ; IV. p. 127. R IX. 36, 40. The flower of the plant *Rottlera tinctoria*, *Mimusops elengi* or *Mesua ferrea*. Hooker, III, 548 ; IV, 277 ; V. 442. Girdles of Kesara flowers appear to have been used by women. The Kesara tree is supposed to blossom when spat upon by women.

KETAKA : K VIII. 58. Me. 23. R IV. 55; VI. 17. Mal. IV. p. 74. The flower of the tree *Pandanus odoratissimus*. Hooker, VI, 485. Pollens of these flowers are described as being carried by the wind.

KHARJŪRA : (See Piṇḍa-kharjūra) R IV. 57. A kind of date, *Phoenix sylvestris*. Hooker, VI, 425. It is described as growing on seaside.

KĪCAKA : Me. 58. K I. 8. R II. 12 ; IV. 73. A hollow bamboo, *Arundo karka*, or *Dendrocalamus strictus*, See Hooker; VII, 304, 404. It is represented as producing a charming sound as the wind enters into it.

KIṂŚUKA (Also see Palāśa) : R IX. 31. The tree *Butea frondosa* or its blossoms. Hooker, II, 194.

KUMUDA : Me. 42, 60. V III. 16. A V. 28. K VII. 74 ; VIII. 70. R IV. 19 ; VI. 86 ; XVI. 76, 81, 86 ; XVII. 6, 75 ; XVIII. 3 ; XIX. 34. "The esculent white water-lily (*Nymphoea esculenta*)"—M. Wms. Extremely white objects are compared with Kumuda which is represented as blooming at night.

KUMUDVATĪ : A III. 14 ; IV. 2 ; IV. p. 122. R VI. 36 ; XVI. 85 ; XVII. 1. 6. Same as Kumuda above.

KUNDA : Me. 49, 71, 118. V II. 4. A V. 19. Mal. III. 8. A kind of jasmine (*Jasminum multiflorum* or *pubescens*). See Hooker, III, 592. This flower appears to have been used by women to decorate their hair.

KUṄKUMA : R IV. 67. Saffron plant. *Crocus sativus*. Hooker, VI, 276. It is described as growing on the bank of the Indus.

KURABAKA : Me. 71, 86. V. II. 7. A VI. 4. R IX. 29. Mal. III. p. 37, V. 5, V. 9; V. 4. The blossom of red amarnth. *Barleria cristala*. Hooker, IV, 488. It appears to have been used by women to decorate the top-knot of their hair. It is described as blooming in spring.

KUŚA (See Darbha) : A III. p. 84. R I. 95 ; V. 4, 7 ; VIII. 18; XIII. 43 ; XIV. 28 ; XIX. 2. A grass with long pointed stalks. *Poa cynosuroides*. See Hooker, VII, 325. Modern Botanists call it *Demostachya bipinnata* Stapf. It appears to have been used at sacrificial rites.

KUṬAJA : Me. 4. R XIX. 37. Mallinātha (Me. 4) gives *girimallikā* as its synonym. "*Wrightia antidysenterica* (having seeds used as a vermifuge)" See Hooker, III, 654. *Holarrhena antidysenterica,* Hooker, III, 644.

KUŚEŚAYA : A IV. p. 136. R VI. 18. Lotus.

KUVALAYA : Me. 46, 100. Mal. IV. 10. Water-lily (esp. its blue variety). It appears to have been used as an ear-decoration. A beautiful woman's eyes are likened to it.

LAVALĪ : V V. 8. The flower of a kind of creeper. *Cicca acida (L.) Merr.*

LAVAṄGA : K VIII. 25. R VI. 57. Cloves. *Eugenia caryophyllaca Wight*. Southern breeze carrying their filaments appears to have been enjoyed by people. It appears to have been a native of south India (Malaya) besides the neighbouring islands of India. (Cf. *dvīpāntarānīta-lavaṅga-puṣpaiḥ*—R VI. 57).

LODHRA : Me. 71. K VII. 9, 17. R II. 29 ; III. 2. *Symplocos racemosa,* Hooker, III, 573, 575, 576, 579. *Symplocos crataegoides,* Hooker, III, 573. The pollens of this flower appear to have been used by women as a cosmetic, especially as face-powder.[1]

MĀDHAVĪ : Me. 86. V II. 4. A III. p. 93 ; VI. p. p. 199, 200. *Gaerthera racemosa* (lit. spring flower) See Hooker, I, 418. Pleasure-bowers appear to have been made of Mādhavī creepers.

MADHŪKA : K VII. 14. R VI. 25. Blossoms of *Bassia latifolia* (Hooker, III, 544). Garlands of Madhūka flowers appear to have been used by women for decorating their hair.

MĀLATĪ : Me. 103. *Jasminum grandiflorum;* it bears fragrant white flowers which open towards evening. See Hooker, III, 603.

MALAYA-DRUMA : R XI. 32. Same as Candana (q. v.).

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[1] B. S. Upādhyāya does not appear to be right in holding that "the dust of the red flowers of this tree was used by women of ancient India to render their lips reddish pale." (*India in Kālīdāsa*, p. 37).

MALLIKĀ (Also see Navamālikā) : R XVI. 47, 50. The flower *Jasminum zambac.* (See Hooker, III, 591). These flowers are stated to bloom in the evening.

MARĪCA : R. IV. 46. Black pepper.

MṚṆĀLA : V III. 13. A III. p. 84 ; VI. 18. K I. 40 ; III. 49 ; V. 29 ; VI. 68. R XVI. 7, 16. The fibrous root of the lotus; lotus-fibre. A woman's soft body is compared with *Mṛṇāla.* Lotus-fibres (*mṛṇāla-sūtra*) appear to have been worn as garlands by women in the space intervening between their breasts.

MUSTĀ : A II. p. 65. R IX. 59 ; XV. 19. A kind of grass. *Cyperus rotundus*. Hooker, VI, 614. Boars are represented as feeding on this grass which appears to have grown in pools.

NAKTAMĀLA : R V. 42. *Pongamia glabra.* Hooker, II, 240. *Caesapinia bonducalla c.* Hooker, II, 254. Mallinātha gives *ciravilva* as its synonym. The banks of the river Narmadā appear to have abounded in this kind of tree.

NĀLIKERA (Nārikela) : A IV. p. 127. R IV. 42. Coconut. *Cocos nucifera.* Its water appears to have been relished as a drink.

NALINĪ : K IV. 6. A III. p. 84, 89, 100, 106, 108, p. 141 ; V. p. 173. Me. 41. V IV. 39. R VI. 44 ; VIII. 45. Lotus-plant. Its leaves appear to have been used as fans.

NAMERU : K I. 55 ; III. 43. R IV. 74. *Elaeocarpus ganitrus* (Hooker, I, 400). Mallinātha gives *sura-punnāga* as its synonym. Its flowers appear to have been used as decoration especially of the head. Nameru trees are described as affording pleasant shade.

NAVAMĀLIKĀ (Perhaps same as Navamallikā) (Also see Mallikā) : A I. pp. 26, 31, 33 ; II. p. 70 ; IV. p. 121, verse 12 ; V. p. 173. R IX. 42. *Jasminum sambac,* (Hooker, III, 591). A delicate woman is compared with the Navamālikā flower. The Navamālikā creeper is described as entwining the mango-tree. Navamālikā creepers appear to have constituted pleasure-bowers.

NICULA (Also see Vetasa) : Me. 14. V IV. 13. Mallinātha explains it as *sthala-vetasa.* It is a kind of cane.

NĪLOTPALA : K I. 46. Blue lotus (*Nymphaea cyanea*) See Hooker, I, 114. A beautiful woman's eyes are compared with it.

NĪPA : R XIX. 37. Me. 21, 71. V IV, 42. 2. See remarks under Kadamba in Appendix.

NĪVĀRA : A I. 13, IV. p. 128 ; verse 20. R V. 9, 15 ; XVI. 28. Wild rice. It appears to have been used by hermits on auspicious occasions.

PADMA : Me. 70. K I. 16, 43 ; V. 19, 27 ; VII. 16, 38 ; VIII. 23, 30. R III. 17 ; VI. 26, 36 ; VI. 86 ; IX. 80 ; X. 8, 62 ; XIII. 51 ; XVI. 16, 46, 68 ; XVII. 75. Same as Kamala (*Supra*).

PADMINĪ : Me. 84. V I. 5. K III. 76. Mal. II. 12. Lotus-plant.

PALĀŚA[1] : K III. 29. Same as Kiṃśuka (q. v.).

PAṄKAJA : K V. 9. A V. 28 ; VII. 16. R III. 8 ; VII. 64 ; VIII. 55 ; XIII. 54 (Sita-paṅkaja) ; XV. 52 ; XVIII. 20 ; XIX. 8. Same as Kamala (*Supra*).

PĀṬALA : A I. 3. R XVI. 52 ; XIX. 46. Trumpet-flower. *Bignonia suaveolens*. See Hooker, IV, 382. *Stereospermum suaveolens*. Hooker, IV, 382. It is said to be fragrant.

PHALINĪ : R VIII. 61. Same as Priyaṅgu (q. v.).

PIṆḌA-KHARJŪRA (See Kharjūra) : A II. p. 71. A species of dates.

PIYĀLA : K III. 31. The tree *Buchanania latifolia* (Hooker, II, 23) Mallinātha gives *Rājādana* as its synonym.

PLAKṢA : R VIII. 93 ; XIII. 71 ; XVII. 12. The tree *Ficus infectoria* (Hooker, V, 515). Its bark appears to have been used in religious ceremonies.

PRIYAṄGU (See Phalinī) : Mal. III. p. 45. *Aglaia roxburghiana*. Hooker, I. 555. A particular creeper said to put forth blossoms at the touch of women.

PŪGA : R IV. 44 ; VI. 64 ; XIII. 17. *Areca catechu*, called the betel-nut tree. See Hooker, VI, 405. These trees are represented as growing on seaside.

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[1] B. S. Upādhyāya appears to have confused this flower with Palāśa (R IX. 51) denoting the leaf a tree. (Vide *India in Kālidāsa*, p. 38. f.n. 29).

PUṆḌARĪKA (See Kamala) : K VIII. 58. V IV. 42. R IV. 17 ; X. 9 ; XVIII. 8. Mal. IV. 7. Lotus flower, esp. white lotus.

PUNNĀGA (Also spelt Puṃnāga) : The plant *Rottlera tinctoria* or *Calophyllum inophyllum,* Hooker, V, 442. Mallinātha gives *Nāga-keśara* as its synonym. But, the botanical name of *Nāga-keśara* is *Mesua ferrea* (See Hooker, I, 277).

PUṢKARA (See Kamala) : K III. 65. R XVIII. 30, 37. Lotus, esp. the blue variety of it.

RĀJA-TĀLĪ : R IV. 56. Areca-nut tree.

RĀJA-JAMBŪ : V. IV. 27. A species of Jambū or date tree.

RĀJĪVA (See Kamala) : K III. 45. Blue lotus flower.

RAMBHĀ : Mal. III. 10. Plantain tree. A beautiful woman's thighs are likened to this tree or rather its interior. *Musa sapientum* (?).

ŚĀDVALA : R II. 51. Vik. p. 95. A kind of grass.

SAHAKĀRA (See Āmra, Cūta.) : V II. 6. A I. p. 31 ; III. p. 95. K IV. 38 ; VIII. 78. R VI. 69 : VIII. 61 ; IX. 33 ; XVI. 52 ; XIX. 46. Mal. IV. 13 ; V. 4. "A kind of fragrant mango tree"—M. Wms. See Cūta (*Supra*).

ŚAILEYA : R VI. 51. A kind of plant or herb of the *Oṣadhi* Class. Mallinātha calls it *Śilā-puṣpa,* and quotes a lexicon which gives Śilājatu as its synonym.

ŚĀLA : R I. 38. A valuable timber tree (*Vatica robusta*). See Hooker, I, 306. It is described as exuding fragrant sap.

ŚĀLI : R IV. 20 ; XV. 78 ; XVII. 53. A kind of paddy. The common paddy is called *Oryza sativa* in Botany.

SALLAKĪ (Śallakī) : V IV. 44. K VIII. 33. The tree *Boswellia thurifera.* Hooker, I, 528. *Boswellia serrata. Ibid.* Elephants are represented as feeding on this tree which is said to emit sweet smell when broken.

ŚAMĪ : A IV. 3. R VII. 26. The tree *Prosopis spicigera* or *Mimosa suma.* (Hooker, II, 288.) This tree is supposed to have latent fire in it.

SAPTAPARṆA (Lit. Seven-leaved) : A I. p. 38. R IV. 23. (See Saptacchada below.) The tree *Alstonia scholaris.* (Hooker, III, 642). The smell of its flower is said to be as strong as the elephant's ichor.

SAPTACCHADA : R V. 48. Sama as Saptaparṇa above.

ŚARA : Me. 47. K VIII. 74. R XIII. 26. A sort of reed or grass (*Saccharum sara*). See Hooker, VII, 119, 122. Its stem, when ripe, is described as very white. A woman's bright cheek is sometimes likened to it.

SARALA : Me. 55. K I. 9. R IV. 75. A species of pine tree (*Pinus longifolia*) sometimes identified with Devadāru (q. v.) as in Mallinātha's commentary on Me. 55. It is a kind of Devadāru (*devadāru-viśeṣa*), according to Mallinātha on R. IV. 75. See Hooker, V, 652. It is described as emitting sweet smell when broken.

SARASIJA : A I. 17. R V. 69. Same as Kamala (*Supra*).

SARORUHA : K I. 16. Same as Kamala (*Supra*).

SAROJA : K V. 27. Mal. V. 3. Same as Kamala (*Supra*).

ŚAṢPA : V IV. 57. Any grass, particularly young or sprouting grass.

ŚILĪNDHRA : Me. 11. According to Mallinātha, it is identical with Kandalī (q. v.). Others take it to mean mushroom (*Psaliota campestris*).

SINDHUVĀRA : K III. 53. *Vitex negundo*. Hooker, IV, 583. *Vitex trifolia, Ibid*. Its flower is described as pearl-white. Mallinātha gives *Nirguṇḍi* as its synonym.

ŚIRĪṢA : Me. 71. A I. 4, 26 ; VI. 18. K I. 41 ; V 4. R XVI. 48, 61 ; XVIII. 45. The flower of *Acacia sirissa*. (Hooker, II, 298). It is described as a delicate and lovely flower used as an ear-ornament by women.

STHALA-KAMALA (See Sthalāravinda below) : Me. 97. The flower of *Hibiscus mutabilis*. (Hooker, I, 344). A woman's beautiful feet are likened to this flower.

STHALĀRAVINDA : K I. 33. Same as *Sthala-kamala* above.

ŚYĀMĀ : Me 109. Name of a plant identified with Priyaṅgu (Vide Mallinātha's Comm.) *Echnocarpus frutescens* (?). A woman's delicate frame is compared to this plant.

ŚYĀMĀKA : A IV. 13. A kind of millet (*Panicum frumentaceum*). (Hooker, VII, 31). The deer are represented as feeding on *Śyāmāka* grains.

TĀLA[1] (Tāli) : Me. 32. V V. O. 10. R IV. 34 ; VI. 57 ; XV. 23. The palmyra tree or fan-palm (*Barassus flabelliformis*). See Hooker, VI, 482. It is said to grow on seaside.

TAMĀLA : KV III. 53. R VI. 64 ; XIII. 49. Dark-barked (but white-blossomed) *Xanthochymus pictorius*. (Hooker, I, 269). It is represented as growing on seaside.

TĀMARASA (See Kamala) : K VIII. 26, 32. R VI. 37 ; IX. 12, 37. 'A day-lotus' (M. Wms.)

TAMBŪLĪ (Tāmbūla) : R. IV. 42 ; VI. 64. *Piper betle*. (Hooker, V, 85). It is described as growing in the Malaya region.

TILAKA : K III. 30 ; VIII. 40. R IX. 41, 44. Mal. III. 5. The tree *Clerodendrum phlomoides* (*Symplocos racemosa*) or its blossom. See Hooker, III, 576, 579, IV. 590. Mallinātha remarks that its another name is *Śrimān*.

TINTIṆĪ (Tintiḍī) : A II. p. 71. Tamarind fruit. *Tamarindus indicus* L.

UDUMBARA : Me. 44. The fruit of the tree *Ficus glomerata*. Hooker, V, 535. Mallinātha calls it *jantu-phala*.

UŚĪRA : A p. 84. A kind of grass. *Andropogon laniger*. Hooker, VII, 203. A soothing unguent apears to have been prepared from it.

UTPALA (See Kamala) : Me. 26. A I. p. 27. K IV. 8 ; VII. 20, 81. R III. 36 ; VI. 42 ; VII. 26 ; XII. 86 ; XIII. 31. The blossom of the blue lotus. *Nymphaea stellata*. Hooker, I, 114.

VAKULA : See Bakula (*Supra*).

VAṂŚA : Me. 87. "The bamboo cane." (M. Wms.) It is identified with Kīcaka (q. v.). *Bambusa arundinacea* or *Bambusa tulda*.

VANAJA (See Kamala) : R V. 73. Blue lotus flower.

VANASPATI : A IV. pp. 130, 131. A forest tree, especially a large tree bearing fruit apparently without blossoms.

VĀNĪRA : Me. 43. R XIII. 30; 35 ; XVI. 21. Same as Vetasa below. Mallinātha on R XIII. 30 gives *Vañjula* as its synonym.

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[1] B. S. Upādhyāya appears to be wrong in taking *eka-tāla* (R XV. 23) as the name of a species (See *India in Kālidāsa*, p. 39.). The species is Tāla, and 'eka' here means 'one.'

VARHIS : K I. 60. Sacrificial grass. Same as Kuśa (q. v.).

VĀRIRUHA (See Kamala) : K VIII. 33. Same as Saroruha (*Supra*).

VAṬA : R XIII. 53. The Banyan or Indian fig-tree (*Ficus indica*). See Hooker, V, 506.

VETASA (See Nicula, Vānīra above.) : A II. p. 60 , III. pp. 87, 113. R IX. 75. The ratan or a similar kind of cane, *Calamus vimilanis, calamus rotang, calamus lenuis*. See Hooker, VI, 444, 447. Pleasure-bowers appear to have been made of Vetasa.

VIKAṄKATA : R XI. 25. It was regarded as a sacred tree so that ladles for sacrifice were made of its wood.

YAVA : K VII. 17, 82 ; VIII. 62. R IX. 43 ; XIII. 49 ; XVII. 12. Barley. Shoots of barley appear to have been used by women as ear-ornaments. These are stated to have been used also in religious ceremonies.

YŪTHIKĀ : Me. 26. V IV. 46. A kind of jasmine (*Jasminum auriculatum*). See Hooker, III, 600. Women appear to have used these flowers for decorating their hair.

B. FAUNA

Kālidāsa mentions a little over a dozen birds. He does not rest content by referring only to the conventional birds and by giving their traditional descriptions. Of the birds, the most frequently mentioned is, perhaps, the Mayūra (peacock) also called Barhiṇa, Nīlakaṇṭha, Śikhaṇḍin etc. Kokila, also known by various other names, is frequently met with. Various kinds of Haṃsa (swan or duck) and other aquatic birds are mentioned. Apart from their appearance, Kālidāsa gives evidence of his knowledge of the food, habitat and behaviour of the birds.

Coming to the kingdom of beasts we find that, of the beasts with which Kālidāsa shows his familarity, some belong to the mammalia while others to the reptilia. Of the mammals again, some are domestic while others are wild. Of animals, that stately beast, the elephant, finds the most frequent mention. Besides Hastin, it is called by a dozen other names. Next in point of frequency is, perhaps, the deer of various kinds. Kālidāsa appears to have had a knowledge of the food, habitat and movements of the various beasts.

The poet mentions some aquatic creatures too including a few types of fish.

Of the names in the feminine gender, only the masculine forms have been noted here.

(a) Birds.

ANYAPUṢṬA : K I. 45. Same as Kokila (q. v.).

ANYABHṚTA : R VIII. 59 ; IX. 34. Same as Kokila (q. v.).

BALĀKĀ : Me. 10. Heron. The genus is *Ardea,* but which species is referred to by Kālidāsa is not known. A common type is *Ardea cinerara.* See *F. B. I.*, Birds, VI, p. 336.

BARHIṆA (Barhin) : V III. 2 ; IV. 20, 22. K VIII. 36. R II. 17 ; XVI. 14, 64 ; XIX. 37. Same as Mayūra (q. v.).

CAKORA : R VI. 59 ; VII. 25. Greek partridge. *Perdix rufa, Apectoris gracca chukar.* See *F. B. I.*, Birds, V. 402.

CAKRAVĀKA (Cakra, Rathāṅga) : Me. 84. V IV. 34, 5; 36. A IV. p. 141. K V. 26 ; VII. 15 ; VIII. 32, 51, 61. R XV. 30. Brahminy Duck. *Casarca ferruginea.* See *F. B. I.*, Birds, VI. 416. The males of Cakravākas are supposed to be separated at nightfall from their females and to mourn the separation during the night. The Cakravāka is described as living in tanks or river-banks, and feeding on lotus-fibres.

CĀTAKA : Me. 10, 119. V II, 3.1. A VII. 7. K VI. 27. R V. 17 ; XVII. 60. Māl. II. p. 29. Pied crested cuckoo. *Clamator j. jacobinus.* See *F. B. I.*, Birds, IV, 167. It is described as flying near clouds, and subsisting on rain-water.

GARUḌA : R XI. 27, 59. It is a fabulous bird supposed to be the lord of birds and feeding on big serpents. Vinatā is supposed to have been the mother of Garuḍa.

GṚDHRA : A VI. p. 186. V V, 8. 15 ; 10. 10. R XI. 26 ; XII. 50, 54. Māl. II, p. 32. Vulture known as Pharaoh's chicken. *Neophron percnopterus ginginianus.* See *F. B. I.*, Birds, V., p. 23. It is referred to as a carnivorous bird.

HAṂSA : Me. 23, 59, 70, 81. V IV. 2, 3, 4, 6, 20; 31. 4; 32; 33; 34; 34. 1; 41; 54; 59; 71. A VI. 17, 28. K I. 30. R IV. 19; VIII. 59; XVI. 33, 56; XVII. 25; XIX. 40. Māl. II. 12. Swan. The genus is *Anser*, but it is difficult to indicate the species intended by Kālidāsa in different contexts. The common type is *Anser indicus*. See *F. B. I.*, Birds, VI. p. 405. The swans are described as flocking to the Ganges in autumn, and flying to Mānasa lake in the rainy season through a passage in the Krauñca hill. The ideal gait of a woman has been compared to that of a swan. Swans are supposed to lie hidden in sandy banks of rivers and to feed on lotus-fibres. They are also supposed to have the capacity to separate milk from water when the two substances are mixed up. One's fame is compared to the whiteness of a swan. A white bed-sheet has been compared to a swan. The cries of a swan are sometimes compared with the jingling of anklets (*nūpura*).

HĀRĪTA : R IV. 46. The Haritāla pigeon, green pigeon. *Crocopus phoenicopterus*. See *F. B. I.*, Birds, V. p. 181. These pigeons are described as moving about in the gardens of *marīca* or black pepper (*Strychnos potatorum*).

KĀDAMBA : R XIII. 55. Grey Lag Goose, *Anser Anser*. See *F. B. I.*, Birds, VI, 398. Mallinātha characterises it as *Nīla-haṃsa*.

KALĀPIN : R VI. 9, 51. Same as Mayūra (q. v.). It is so called because of its having a tail (*Kalāpa*).

KAṄKA : R II. 31. Purple heron. *Ardea purpurea manillensis*. See *F. B. I.*, Birds, VI. 337. We are informed that its feathers used to be attached to the roots of arrows.

KAPOTA : Māl. IV. 76. Same as Pārāvata (q. v.).

KĀRAṆḌAVA : V. II. 22. A sort of duck. *Fulica atra atra*. See *F. B. I.*, Birds, V., 34. It has been described as resting on a lotus at the bank after leaving the hot water.

KOKILA (Also see Anyapuṣṭa, Anyabhṛta, Parabhṛta) : V IV. 56. A VI. 4. K III. 32; IV. 14, 16; IX. 26. R XII. 39. Māl. III. 4. Cuckkoo, koel. *Eudynamis scolopaceus*. See *F. B. I.*, Birds, IV, 172. It is called *anyapuṣṭa* or *parabhṛta* on account of the traditional belief that the mother-cuckoo keeps its eggs in the nest of a crow. The crow is said to hatch the eggs and also nurse the young ones. As soon as the young cuckoos learn to fly, the mother-cuckoo takes them away. The voice of the cuckoo, especially of the male one, is considered to be melodious and an ideal of the voice of a woman. It is a bird of spring, and is described as feeding on mango-blossoms. It is said to resort to a tree when it is very hot. Among birds, this is supposed to be very clever.

KURARĪ : V I. 2.4. R XIV. 68. Osprey. *Pandion h. haliaetus.* See *F. B. I.*, Birds, V, 3. The wail of a woman in distress is often compared with the cries of an osprey that is terrified.

MAYŪRA (Also Barhiṇa, Barhin, Nīlakaṇṭha, Śikhin, Śikhaṇḍin, Sitāpāṅga, Suklāpāṅga, Varhiṇa) : Me. 46. V II, 19. 3 ; IV. 71. A IV. p. 137 ; VII. pp. 243, 247, 248. R III. 56 ; VI. 4 ; VII. 69 ; IX. 67 ; XIII. 27 ; XIV. 69 ; XVI. 14. Māl. I. 21. The common peafowl. *Pavo cristatus.* See *F. B. I.*, V, 282. It is described as having a tail of golden colour, and resting on a pole or stick in the house. It is also described as dancing especially when it hears the rumbling of clouds. Some arrows are said to have peacock's feathers attached to them. The cries of a peacock are spoken of as resembling the *Ṣaḍja* or the first of the seven *Svaras* (primary notes of music).

NĪLAKAṆṬHA : Me. 87. V IV. 13, 21. Same as Mayūra above.

PARABHṚTA : V IV. 12 ; 22, 3 ; 24 ; 71. A IV. 9 ; V. p. 174. K VI. 2. R IX. 43,47. Māl. IV. 2; V. 1. Same as Kokila (q. v.).

PĀRĀVATA (Also see Kapota) : Me. 40. V. III. 2. Māl. II. 12. The blue rock-pigeon. *Columba livia intermedia.* See *F. B. I.*, Birds, V. 221. These birds are described as resting on turrets of buildings or on house-tops.

RĀJA-HAṂSA : Me. 11. V I. 18; IV. 30. R V. 75; VI. 26; XVI. 54. A kind of swan with red legs and bill, sometimes simply called Haṃsa. Bar-headed goose. *Anser indicus.* See *F. B. I.*, Birds, VI. 405.

RATHĀṄGA (Or, Rathāṅganāman) : V IV. 37; 71. K III. 24, 37. Same as Cakravāka (q. v.). It is so called due to the fact that its name contains the word 'cakra' (wheel) which is an accessory (*aṅga*) of the *ratha* (chariot)

SĀRASA : Me. 31. R I. 41 ; XIII. 30, 33. Māl. III. 6. Sarus crane. *Antigone a. antigone.* See *F. B. I.*, Birds, VI, 55. Its cries are supposed to be melodious. These birds are described as flying in rows.

SĀRIKĀ : Me. 90. Common myna. *Acridotheres t. tristis.* See *F. B. I.*, Birds, III, 53. It is described as being reared up in a cage.

ŚIKHAṆḌIN : K I. 15 ; VIII. 67. Same as Mayūra (*Supra*).

ŚIKHIN : Me. 34, 70. Māl. II. 12 ; V. 10. Same as Mayūra (q. v.).

SITĀPĀṄGA : V IV. 21. Same as Mayūra (*Supra*). It is called Sitāpāṅga because the corners of its eyes (*apāṅga*) are white (*sita*).

ŚUKA : V II. 22 ; IV. 17. A I. 13 ; III. p. 100. R V. 74 ; XVII. 20. Parrot. *Psittacula cyanocephala bengalensis.* See *F. B. I.*, Birds, IV, 206. It is described as being kept in a cage in the house and talking sweetly. Green things and soft ones are often said to be like the parrot's belly. Parrots are also spoken of as living in the hollows of trees.

ŚUKLĀPĀṄGA : Me. 22. Same as Mayūra (*Supra*).

ŚYENA, R. VII. 46 ; XI. 60. Hawk, falcon. *Falco jugger.* See *F. B. I.*, Birds, V. 37.

VARHIṆA, Also written as Barhiṇa (q. v.).

(b) Beasts

(Of the names in the feminine gender, masculine forms have been noted wherever possible).

ANEKAPA : R V. 47, Same as Hastin (q. v.). It is so called because it drinks water with both nostrils [lit. with more than one (*aneka*) nostril].

AŚVA : (Also see Hari, Haya, Turaga, Vāha, Vājin.) K I. 11 ; VI. 39 ; VIII. 41. Māl, V. 14, p. 91, A I. p. 23, R III. 50, 65 ; IV. 70, 71 ; VII. 39, 42, 44, 47, 52 ; IX. 50, 66 ; XVIII. 23. Horse. It belongs to the family of *Equus*. See *F. B. I.* (Blanford), Mammalia, p. 468. It is described as drawing a chariot. Horses of Vanāyu-deśa (Persia or, according to some, Arabia) appear to have been regarded as good mounts. Horses appear to have been presented to kings, and used as mounts in hunting. Horses were sacrificed in Aśvamedha-yajña.

BALĪVARDA : Māl. IV. p. 73. Bull.

BIḌĀLA : A VI. p. 226, Māl. IV. pp. 58, 76. Cat. *Felis domestica* (?). It is described as feeding on mice, and preying on birds.

CAMARA : Me. 55. K I. 13, 48. R IX. 65. A kind of ox called Yak (*Bos grunniens*). See *F. B. I.* (Blanford), Mammalia, p. 490. It is described as having a bushy tail, and living in the forest. Its bushy tail is spoken of as being used as a fan.

DANTIN : K VIII. 33, 69. R I. 71. Same as Hastin (q. v.).

DHENU : (Also see Go) K VIII. 38. A V. p. 159, R II. 1, 4, 15, 26, 49, 52, 62, 67, 71. Cow. *Bos indicus.* See *F. B. I.* (Blanford), Mammalia, p. 483. Its milk was used for *homa.* A cow, accompanied by its calf, was regarded as auspicious if seen at the time of undertaking a journey.

DHURYA : R I. 54, Same as Aśva (q. v.). It was so called as it was tied to the yoke (*dhur*) for drawing a chariot.

DVIPA : A V. 5. K I. 6 ; VIII. 33. R II. 7, 37, 38 ; III. 32; VII. 42 ; XIV. 38 ; XVI. 3, 39, 68; XVIII. 8; XIX. 11. Same as Hastin (q. v.). The derivative meaning of the word is the same as that of Anekapa (q. v.).

DVIRADA : Me. 61. K VIII. 64. R IV. 38, 39; VII. 59; IX. 73. Same as Hastin (q. v.). It is called *dvirada* on account of its having two protruding tusks.

EṆA : R IX. 55. Same as Hariṇa (q. v.).

GAJA : V IV. 5, 14, 23, 28, 35, 45, 46, 56, 62, 63, 71 ; V. 18. A I. p. 52 ; VII. 31. K III. 37 ; IV. 31 ; VII. 32, 52. R IV. 29, 45, 69, 76 ; V. 43, 48 ; VII. 46, 48 ; IX. 10, 15, 65, 71 ; X. 86 ; XIII. 74 ; XVI. 2, 33; XVII. 21, 52, 66; XVIII. 5. Same as Hastin (q. v.).

GANDHADVIPA : V v. 18. R VI. 7; XVII. 70. 'Scent-elephant' i.e., an elephant in rut. For information about elephants, see Hastin (*infra*).

GAVAYA : K I. 56. R IX. 53. Mallinātha remarks (K I. 56) that it is a kind of deer resembling the cow, and is rarely seen. "The Gayal (a species of ox, *Bos gavaeus*, erroneously classed by Hindu writers as a species of deer)"— M. Wms. It is called *Bos gaurus, frontalis.* See *F. B. I.* (Blanford) Mammalia, p. 484.

GO : R I. 88, II. 3, 29, 48, 49, 61; XVII. 19. Same as Dhenu (*Supra*).

GODHĀ : A VI. p. 184. Iguana. *Varaṇus griseus.* See *F. B. I.* Reptilia and Amphibia, II. 400.[1] Certain low-class people appear to have used it as food.

HARIṆA : Me. 83, 109. V I. 4. 9. A I. 23; VI. 17. K V. 13, 15, 35. R II. 11; VIII. 79; IX. 57; XIV. 69; XVIII. 13. Māl. III. pp. 53, 70. Deer. It is difficult to say which species precisely is meant by the word Hariṇa and its synonyms used by Kālidāsa. The scientific names of some of the types are *Antilope cervicapra, bezoartica; Tetracerus quadricornis.* See *F. B. I.* (Blanford), Mammalia, pp. 519, 521.

HARI : (i) A I. p. 18. R XII. 103. (ii) V IV. 62. R II. 59. (iii) R XIII. 69, 72, 74; XIV. 10; XV. 99. The denotations in the different contexts are as follows—(i) Same as Aśva (q. v.). (ii) Same as Siṃha (q. v.). (iii) Same as Vānara (q. v.).

HASTIN : (Also see Anekapa, Dantin, Dvipa, Dvirada, Gaja, Ibha, Karin, Kalabha, Mātaṅga, Nāga, Stamberama, Vāraṇa.) A VII. p. 187. Māl. I. p. 16. Elephant. *Elephas indicus.* See *F. B. I.* (Blanford), Mammalia, p. 463. A species of elephants is said to emit a flow of fragrant ichor. Elephants are said to feed on Sallakī trees (*Boswellia thurifera*). The bodies of elephants are sometimes described as having decorative designs painted on them. Elephants are said to be chained to posts (*ālāna*). These animals were driven with the help of goads (*aṅkuśa*). They are sometimes spoken of as rubbing their cheeks on Devadāru trees. Elephant-skin is supposed to be put on by Śiva.

HAYA : K VIII. 42. R IX. 10. Same as Aśva (q. v.).

IBHA : R IV. 47, 59. Same as Hastin (*Supra*).

KAKUDMĀN : (Also see Vṛṣa) K I. 56. R. IV. 22. Same as Vṛṣa (q. v.). It is so called because of its having a *kakuda* or hump on its shoulders. It is supposed to be used by Śiva as his mount.

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[1] B. S. Upadhyaya appears to be wrong in translating Godhā as 'shark' (*India in Kālidāsa*, p. 46.).

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KALABHA : V v. 18. Me. 89. R. III. 32. Māl. V. p. 92. Young elephant, usually thirty years old.

KAPI : R XII. 59, XIV. 19; XV. 58. Same as Vānara (q. v.).

KAREṆU : K III. 37. R VI. 17; XVI. 16, 68. Female elephant.

KARIN : K I. 9. V IV. 29, 42, 2, 45, 54, 56. R III. 3, 37; IV. 48, 57; V. 50; XVI. 78. Māl. V. 1. Same as Hastin (*Supra*).

KESARIN : A VII. p. 242. K I. 6. R II. 29; IX. 54. Same as Siṃha (*Infra*).

KHAḌGA : R IX. 62. *Rhinoceros unicornis*.

KOLA : V IV. 48. Same as Varāha (*Infra*).

KṚṢṆASĀRA : V IV. 57. A I. p. 16, 20. K III. 36. R IX. 55; XIII. 34. Spotted deer. *Cervus axis, Axis maculatus*. See *F. B. I.*, (Blanford), Mammalia, 546, 547.

KṚṢṆA-MṚGA : A VI. 17. Black antelope. (Same as Kṛṣṇasāra ?).

KUÑJARA : R VII. 39. Same as Hastin (q. v.).

KURAṄGAMA : V IV. 71. Same as Hariṇa (*Supra*).

MAHIṢA : A II. p. 65. R IX. 61; XVI. 13. Buffalo. *Bos bubalus*. See *F. B. I.*, (Blanford), Mammalia, p. 491. Buffaloes are spoken of as bathing in pools.

MĀTAṄGA : (Mataṅgaja) R IV. 75, XII. 73. Same as Hastin (q. v.).

MṚGA : K I. 46, III. 31, 36, 42; VIII. 38. V IV. 8, 59, 65, 2; V. 17. A I. pp. 15, 16, 17, 20, 21, 23; II. pp. 56,57,61, 65, 83; III. p. 106; IV. pp. 127, 137, 139; V. p. 173. R I. 40, 50, 52; II. 17; IV. 74; V. 7; IX. 21, 50, 53, 55, 58, 64; XI. 23, 44; XII. 37; XIII. 43; XIV. 79; XV. 11, 37; XVIII. 7. Same as Hariṇa (*Supra*).

MṚGA-RĀJA : R VI. 3. Same as Siṃha (*Infra*).

MṚGĀDHIRĀJA : R II. 41. Same as Siṃha (q. v.). It is so called as it is supposed to be the lord of animals.

MṚGENDRA : A VII. p. 242. R II. 30, 43, 51. Same as Siṃha (q. v.).

NĀGA : A II. p. 63. K I. 36. V. IV, 42–2; 47. R IV. 23, 83; V. 47, 51; VI. 27; VII. 41; XVI. 26, 41; XVII. 32. Same as Hastin (q. v.).

ṚKṢA : A II. p. 65. R XIII. 72. Bear. *Melursus ursinus ursinus*. See *F. B. I.*, Mammalia, II. 190.

पुस्तकालय
गुरुकुल कांगड़ी
विश्वविद्यालय

RURU : R III. 31; IX. 51, 72. A kind of deer.

ŚARABHA : Me 56. According to Mallinātha, it is an eight-legged deer. [1] It is represented as jumping high.

SĀRAṄGA : Me. 21. V. IV. 56, A I. pp. 14, 16, 52; VI. p. 197, R XII. 24, Māl. III. 1. Mallinātha under Me. 21 says that the word may mean an elephant, deer or a bee. Same as Hariṇa (*Supra*).

ŚĀRDŪLA : A VI. 27. K III. 44. Same as Vyāghra (q. v.) It is represented as preying on animals.

SIṂHA : (Also see Hari, Keśarin, Mṛgendra, Mṛgādhirāja) K I. 56. A VII. 14. R II. 27, 33, 38, 60, 61; IV. 72; IX. 64; XVI. 16; XVII. 52; XVIII. 35, 37. Lion. *Panthera leo persica.* See *F. B. I.*, Mammalia, I., p. 212. Lions are represented as living in caves, roaring mightily and preying on animals, particularly elephants. The gait of a hero is likened to that of a lion.

ŚIVĀ : R XI. 61; XVI. 12. Jackal. *Canis aureus.* See *F. B. I.*, Mammalia, II, p. 94.

STAMBERAMA : R V. 72. Same as Hastin (q. v.) The elephant is so called as it is fond of *stamba* or clumps of grass.

ŚVAN : A VI. p. 186. Dog. It belongs to the Canis family. See *F. B. I.*, Mammalia, II, 80. Hounds appear to have been used by hunters in hunting animals.

TURAGA : A I. 28; II. p. 57. R I. 42; III. 38, 39, 46, 51; VII. 37, 47, 70; IX. 51, 53, 67, 72, 76; XIII. 3, 61; XIV. 47; XVI. 30. Māl. V. 91. Same as Aśva (q. v.).

UKṢAN : R VI. 72. Same as Vṛṣa (q. v.).

UṢṬRA : R V. 32. Camel. *Camelus dromedarius.* See *F. B. I.* (Blanford), Mammalia, p. 558. It appears to have been used as a draught-animal.

VĀHA : R V. 73; XIV. 52. Same as Aśva (q. v.) It was so called as it was used to draw chariots and carry men on its back.

VĀJIN : A I. pp. 18, 20, 24. R III. 43; IV. 25; VI. 33; IX. 56. Māl. V. p. 91. Same as Aśva (q. v.).

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[1] It is a fabulous animal.

VĀMĪ : R V. 32. According to Mallinātha, it means 'Vaḍavā', i.e., mare. It was used as a draught-animal.

VĀNARA : (Also see Kapi) R XII. 71; XVI. 19. Māl. IV. p. 77. Monkey. It is difficult to ascertain the particular species intended by Kālidāsa. The common type is *Macaca mullatta.* See *F. B. I.*, Mammalia, I, 44.

VARĀHA : (Also see Kola) A II. pp. 56, 65. K VIII. 35. R II. 17; IX. 59, 60. Boar. *Sus cristatus.* See *F. B. I.* (Blanford), Mammalia, p. 560. Boars are represented as feeding on Mustā grass in muddy pools. Big boars are described as having tusks and digging earth with sharp hoofs.

VĀRAṆA : K VIII. 24. Same as Hastin (q. v.).

VṚṢA : K VII. 29. R II. 35; XI. 44. Bull. *Bos indicus.* See *F. B. I.*, (Blanford), Mammalia, p. 483.

VYĀGHRA : (Also see Śārdūla) R IX. 63, XII. 37; XVI. 15. Tiger. *Panthera tigris tigris.* See *F. B. I.*, Mammalia, I, 199.

(c) Fish and other aquatic beings.

MAKARA : V IV. 54. A kind of sea-animal, a crocodile, shark.

NAKRA : R VII. 30; XIII. 11;[1] XVI. 55, 79. Crocodile. *Crocodilus porosus.* See *F. B. I.*, Reptilia & Amphibia, I. p. 42.

ROHITA : A VI. pp. 184, 206. A kind of fish. *Labeo rohita.* It appears to have been sold in the market for consumption by the public.

ŚAPHARA : Me. 42. K IV. 39. *Cyprinus saphore.* 'A kind of bright little fish that glistens when darting about in shallow water.' (M. Wms). It is described as jumping out of water, and as being distressed at the drying up of the lake.

TIMI : R XIII. 10. Whale. *Balaenoptera.*[2]

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[1] The word, used here, is *mātaṅga-nakra* which probably means a crocodile as large as an elephant. B. S. Upadhyaya does not seem to be right in interpreting this word as hippopotamus (Vide *India in Kālidāsa*, p. 46).

[2] It is difficult to say which species is intended by Kālidāsa.

C. PLACES.

Kālidāsa appears to have possessed considerable knowledge of the contemporary topography of India. His geographical knowledge is especially borne out by his description of the cloud's itinerary in the first part of the *Megha-dūta*. He mentions many important places both of the nothern and southern India. In the *Raghuvaṃśa*, canto IV, we find evidences of his knowledge of the peoples inhabiting the different places said to have been conquered by Raghu. The poet knew also some important countries adjoining India's border in the north and the west.

ALAKĀ : Me. 7, 65. K VI. 37. The mythical abode of Kubera, supposed to be situated on the Himalayas.

AṄGA : R VI. 27, 30. It was the name of the region about Bhagalpur including Monghyr. Aṅga was one of the sixteen political divisions of India in Buddha's times. Its capital was Campā or Campāpuri. Acc. to a tradition, a sojourn in this place except for pilgrimage renders a *Dvija* liable to expitation.

ANŪPA : R. VI. 37. Name of the region on the river Narmadā about Nimar. Its capital was Māhiṣmatī (q. v.).

APARĀNTA : R IV. 53, 58. According to Kālidāsa (R IV. 53), it is on the south of the river Muralā, and extends from the Sahya (Western Ghats) to the sea. Some modern scholars identify it with northern Koṅkan the capital of which was Surpāraka (modern Supara).

AVANTĪ : R VI. 32. Me. 30. The legend of Udayana appears to have been an oft-discussed subject in Avanti. According to the *Mārkeṇḍeya-purāṇa*, it is included in Aparānta (North Koṅkan in Western India). Broadly speaking, in Avanti; which was one of the sixteen great *janapadas*, were included the modern Malwa, Nimar and the places adjoining Central Provinces. Ancient Avanti is believed to have been divided into two parts; the northern part had its capital at Ujjayinī, while Māhiṣmatī was the capital of the southern part. According to the *Mahābhārata*, Avanti and Māhiṣmatī were two distinct countries, the former having been in Western India.

AYODHYĀ : R XI. 93; XIII. 61; XIV. 29; XV. 38, 60, 98; XVI. 25; XVII, 36. It is the modern city of Oudh on the river Sarayū (=modern Ghagra or Gogra) in Fyzabad district in Uttarapradeśa.

BRAHMĀVARTA : Me. 50. According to the *Manu-smṛti* (NSP ed. II. 17), the region between the rivers Sarasvatī and Dṛṣadvatī was called by this name. Afterwards called Kurukṣetra, it has been identified with Sirhind. Its capital was Karavirapura on the Dṛṣadvatī, according to the *Kālikā-purāṇa,* and Barhiṣmatī according to the *Bhāgavata.*

DAṆḌAKĀRAṆYA (Daṇḍaka) : R XII. 9; XIV. 25. It was the name of Mahārāṣṭra including Nagpur. According to Pargiter, it comprised all the forests from Bundelkhand or Bhopal in Central India to the river Kṛṣṇā.

DAŚAPURA : Me. 49. *Daśapuraṃ rantidevasya nagaram*—Mallinātha. It is identified with Mandasor in Western Malwa in the Gwalior State. According to the *Kādambarī,* it was in Malwa, near Ujjayinī. The ancient Daśapura was situated on the northern bank of the Siwana, a tributary of the river Śiprā.

DAŚĀRṆA : Me. 23. It is usually identified with Vedisa or Bhilsa region in the Central Provinces. According to the Purāṇas, the people of the Daśārṇa country were the Mālavas, Kārūṣas, Mekalas, Utkalas and Niṣadhas. The Daśārṇa country of the *Rāmāyaṇa* and the *Purāṇa* apppears to have been different from that of the *Meghadūta* acc. to which (I. 23–24) the capital of the Daśārṇa country was Vidiśā and Vetravatī (Betwa river) was near it. It is the Dosaron of Ptolemy. Wilson identifies the eastern and south-eastern Daśārṇa with a part of the Chattisgarh district in the Central Provinces. According to Buddhist sources, it was one of the sixteen great *janapadas.*

GOKARṆA : R VIII. 33. It is identified with Gendia, a town about 30 miles south of Goa in the Kumtā Tāluk of North-Kanara district. It is a famous place of pilgrimage. Here there is the temple of Mahādeva Mahābāleśvara said to have been established by Rāvaṇa. According to Kālidāsa, it is situated on the shore of the southern ocean (*dakṣiṇodadheḥ rodhasi*), and contains a temple of Śiva.

HASTINĀPURA : A V. p. 128. It was to the north-east of Delhi and situated on the right bank of the Ganges. It was wholly diluviated by the Ganges.

JANASTHĀNA : R VI. 62; XII. 42; XIII. 22. A part of the Daṇḍakāraṇya appears to have been called by this name. (See Daṇḍakāraṇya). Aurangabad and the region between the Godāvarī and the Kṛṣṇa. Pañcavaṭī of the *Rāmāyaṇa* was included in it. According to Pargiter, it was probably the land around the junction of the river Godāvarī with the Pranhita or Waingaṅgā.

KALIṄGA : R IV. 38, 40; VI. 53. Kaliṅga in ancient times appears to have been the name of modern Orissa to the south of the river Vaitaraṇī and of the sea-coast towards the south up to Vizagapatam. Acc. to an inscription of the fifth century A. D. (*Epigraphia Indica,* xxx, p. 114), Kaliṅga appears to have extended from the Mahānadī to the river Kṛṣṇā in the south. Acc. to a tradition, a sojourn in this place, except for pilgrimage, renders a Dvija liable to expiation.

KĀMARŪPA : R IV. 83, 84; VII. 17. Modern Kāmarūpa in Assam is bounded on the north by Bhutan, on the east by the districts of Darrang and Nowgong, on the south by the Khasi hills and on the west by Goalpara. According to the *Yoginī-tantra,* the kingdom of Kāmarūpa included the entire Brahmaputra valley along with the modern districts of Rangpur and Cooch Behar. According to Hiuen Tsang, Kāmarūpa was located to the east of the river Karatoyā.

KAMBOJA : R IV. 69. According to Buddhist sources, it was one of the sixteen Mahājanapadas and situated in the Uttarāpatha or northern India. It appears to have been so called after the people who settled here. It roughly comprised the province round about Rajaori or ancient Rājapura including the Hazara district of the North-Western Frontier Province. Some scholars place this country among the mountains either of Tibet or of the Hindu Kush, while others would place it in the land round modern Sind and Gujrat. The region appears to have been well-known for fine horses.

KANAKHALA : Me 52. It is to the east of Hardwar, where the Ganges and the Nīladhārā meet. According to Mallinātha, it was the name of a mountain.

KĀRĀPATHA : R XV. 90. It is identified with the modern Kārābāgh, Kālābāgh or Bāghān on the west bank of the Indus, at the foot of the Salt range called Nili hill in the Bannu district. It is perhaps the Carabat of Tavernier.

KEKAYA : R IX. 17; X. 55. It is identified with the present Shāhpur district in the Punjab. Situated between the Bias and the Sutlej, it was the kingdom of the father of Kaikeyī, a queen of king Daśaratha of Ayodhyā.

KERALA : R IV. 54. In ancient times, it was called Ceraḷam; Ceraḷam is a Tamil word meaning 'Mountain range.' Kerala is the same as Cera. and comprised the stretch of land now called Malabar, Cochin and Travancore. Broadly speaking Kerala was the name of the costal region inhabited by the Malayam-speaking people.

KOSALA : R IV. 70; VII. 34; VIII. 70; IX. 17, 79; XI. 49. According to Buddhist sources, it was one of the sixteen Mahājanapadas. In ancient times, Kosala was divided into Uttara-kosala and Dakṣiṇa-kosala, the demarcating line having been the river Sarayū. According to some sources, the capital cities of Kosala were Śrāvastī and Sāketa. According to others, Ayodhyā appears to have been the earliest capital and Sāketa the next. Some think that Ayodhyā and Sāketa were indentical.

KRATHAKAIŚIKA : R V. 39, 61; VII. 32; VIII. 82. Māl. V. 2. Bhoja, the king of this land, is said to have invited Aja, son of Raghu, to the Svayaṃvara of Indumatī, the sister of Bhoja. It is the same as Vidarbha, and is so called after Kratha and Kaiśika, two sons of king Vidarbha, who ruled over the province of this name.

KUṆḌINA : R VII. 33. The ancient capital of Vidarbha (q. v.). It is identified by some with Kuṇḍapura about forty miles east of Amarāvatī. According to others, it was the name of Koṇḍāvir in Berar.

KURUKṢETRA : Me. 50. Scene of the Great War in the *Mahābhārata.* The ancient Kuru land probably comprised Kurukṣetra or Thāneśvara. The region included Sonpāt, Āmin, Karnal and Pānipat and was situated between the Sarasvatī on the north and the Dṛṣadvatī on the south. (Also see Brahmāvarta above).

KUŚĀVATĪ : R XV. 97; XVI. 25. Older name of Kuśīnārā where the Buddha is said to have obtained Mahāparinibbāna. It was near the modern village of Kāsiā on the smaller Gaṇḍak, to the east of Gorakhpur and to the north-west of Bettia. Several other places bore this name : (i) Dvārakā in Gujrat, (ii) Ancient Darbhavatī, (modern Dabhoi), 38 miles north-east of Gujrat, (iii) Kaśur in the Punjab, 32 miles south-east of Lahore. (iv) Same as Kuśabhavanapura or Kuśapura, capital of Rāma's son Kuśa; Sultānpur in Oudh, (v) A place on the Veṇā or Wain-Gaṅgā.

LAṄKĀ : R VI. 62; XII. 63, 66, 71, 78; XV. 103. Ceylon, well-known as the abode of Rāvaṇa.

MADHŪPAGHNA : R XV. 15. It is stated to have been the capital city of the demon Lavaṇa (q. v.).

MAGADHA : R VI. 20, 21; IX. 17. Ancient name of Bihar or, more accurately, south Bihar with the river Śoṇa as its western boundary. The ancient Magadha country comprised the modern Patna and Gayā districts of South Bihar having its capital at first at Rājagṛha and then at Pātaliputra. Acc. to a tradition, a sojourn in this place, except for pilgrimage, renders a *Dvija* liable to expiation.

MAHĀKĀLA : R VI. 34. M. 36. According to Mallinātha, it was the name of a place. The place appears to have been in Avanti (q. v.).

MĀHIṢMATĪ : R VI. 43. Acc. to Pargiter, it was the name of Oṃkāra Māndhātā, an island attached to Nemad district of Central Provinces. Acc. to others, it was the name of Maheśvara or Mahesh on the right bank of the river Narmadā, to the south of Indore. It was the capital of Haihaya or Anūpadeśa (q. v.).

MĀLA : Me 16. On the meaning of this word commentators differ. Some, including Mallinātha, take it to mean an elevated piece of land, while, according to others, it is the name of a place which is identified with Malda a little to the north of Ratanpore.

MATHURĀ : R VI. 48; XV. 28, 36. It was the capital of Śūrasena, and is still known by this name.

MITHILĀ : R XI. 32, 52. Name of Tirhut in Bihar.

NAIMIṢA : R XIX. 1. The region around Nimkhāravana or Nimsar on the Gomatī, 45 miles from Lucknow. Nimsar is not very far from the Nimsar Station of the Oudh and Rohilkhand Railway. The forest in it was regarded as very holy.

NANDIGRĀMA : R XII. 18. Nundgāon in Oudh, about eight miles to the south of Fyzabad. Bharata is said to have lived here guarding the kingdom as Rāma's representative during the latter's exile.

NIṢADHA : R XVIII. 1. Kālidāsa refers both to the place and the mountain of this name. It is Marwar on the right bank of the Sindh to the north-west of Gwalior. The mountains, now known as Hindu Kush, had the name Niṣadha.

OṢADHIPRASTHA : K VI. 33, 36; VII. 69. The mythical capital city of Himalaya.

PAÑCAVAṬĪ : R XII. 31; XIII. 34. Identified with Nasik on the river Godāvarī in Bombay.

PĀṆḌYA : R IV. 49; VI. 60. This region comprised Madura and Tinnevelly districts. At one time, it included also Travancore. The kings of this region are reported to have surrendered to Raghu.

PĀRASĪKA : R VI. 60. Persia. Raghu is reported to have led a victorious expedition against the Persians. The Persians are supposed to have been the Parśus of the Ṛgveda.

PRĀGJYOTIṢA : R IV. 81. The king of this land is reported to have surrendered to Raghu. It appears to have comprised the Kāmarūpa country and considerable parts of North Bengal and North Bihar. Some scholars identify it with the modern city of Gauhati.

PRATIṢṬHĀNA : V II. 9, 17; IV. 73, 1. It is modern Paiṭhān on the north bank of the Godāvarī in the Aurangabad district of Hyderabad. It appears to have been the capital of Mahārāṣṭra in Hiuen Tsang's time. It is Ptolemy's Baithana and Plithāna of the *Periplus*. It also appears to have been the name of a place on the north bank of the Yamunā, and the capital of king Purūravas.

PUṢKALĀVATĪ : R XV. 89. "It was probably Aṣṭanagara or Hashtanagara (Charsaddah) eighteen miles north of Peshawar, on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar." (De : *Geographical Dictionary of India*). Acc. to Kālidāsa, it was named after Puṣkala, son of Bharata, whom Bharata installed as the king of this place.

PUṢPAPURA : R VI. 24. Also called Kusumapura, it appears to have been the capital of Magadha. It is identified with modern Patna.

ŚACĪ-TĪRTHA : A V. p. 172. Śakuntalā is said to have made her obeisance to its water *en route* to Duṣyanta's capital from the hermitage.

SĀKETA : A VI. p. 219. R V. 31; XIII. 79; XIV. 13; XVIII. 36. Same as Ayodhyā. It was the capital of northern Kosala. (Also see Kosala above).

ŚARĀVATĪ : R XV. 97. Rāma is said to have installed his son Lava as the ruler of the kingdom of Śarāvatī. It is identified with Fyzabad in Oudh. Some take the word as a corrupt form of Śrāvastī (= modern Sahet-Mahet) on the Rāptī.

SINDHU : R XV. 87. Rāma is stated to have gifted this region to Bharata. It is the country of the upper Indus, according to some scholars. (For the river of this name, see Rivers and Lakes below).

SOMATĪRTHA : A I. p. 22. A holy place in Kurukṣetra where Tārakāsura is said to have been slain by Kārtikeya.

SUHMA : R IV. 35. The kings of Suhma are reported to have surrendered to Raghu. Situated on the Ganges, it was a part of the region known as Rāḍha.

ŚŪRASENA : R VI. 45. It was the name of a kingdom of which Mathurā was the capital. It appears to have extended from Magadha in the south-east up to the region to the west of the Vindhya.

TAKṢAŚILĀ : R XV. 89. Identified with Taxila in the district of Rawalpindi in the Punjab. Some scholars locate it near Shahdheri a little to the north-east of Kālā-kā-serai between Attock and Rawalpindi. According to Kālidāsa, the place was so called after Takṣa who is said to have been installed as the king of this place by his father Bharata.

UJJAYINĪ (Also see Viśālā) : Me. 27. (Also see the following verses for description) Modern Ujjain in Central India. It is reported to have been a very lovely city, a veritable paradise on earth. Situated on the river Śiprā, it is said to have had in it the famous shrine of Śiva called Mahākāla. For the location of Ujjayinī, see remarks under Avanti.

URAGAPURA : R VI. 59. Uraiyur or Trichinopoly. Mallinātha identifies it with Nāgapura (Uraga = Nāga = serpent) which is very probably Nāgapatam on the river Kānyakubja (Coleroon).

UTKALA : R IV. 38. From epigraphical evidence this land appears to have comprised the region of Puri and Bhuvaneśvara. The reference to it in the *Bṛhat-saṃhitā* denotes modern Orissa. According to the *Skandapurāṇa*, it comprises the land from the river Ṛṣikulyā to the rivers Suvarṇarekhā and Mahānadī. The river Kapiśā and the territory of the Mekalas appear to have marked respectively the eastern and the western limit of Utkala.

UTTARAKOSALA : R III. 5; VI. 71; IX. 1; XIII. 62; XVIII. 7, 27. See remarks under Kosala above.

VAIDIŚA : Māl. V. p. 91. Same as Vidiśā (q. v.).

VANĀYUDEŚA : R V. 73. Mallinātha quotes Halāyudha as saying *pārasikā vanāyujāḥ*. According to N. L. De, this was the name of Arabia. (See *Geographical Dictionary*). Horses from this land appear to have been excellent.

VAṄGA : R IV. 36. Raghu is reported to have routed the Bengali fighters who are said to have used boats in the battle. It is the ancient name of Bengal which was originally divided into five parts : Puṇḍra or North Bengal, Samataṭa or East Bengal, Karṇasuvarṇa or West Bengal, Tāmralipta or South Bengal and Kāmarūpa or Assam. Afterwards Vaṅga was divided into four districts : Varendra or Vaṅga to the north of the Ganges, Rāḍha and Bāgḍi to the south of the river. There are differences of opinion about the precise extent of these constituents of Vaṅga. According to some scholars, it was the country lying between the rivers Brahmaputra and the Padmā. Acc. to tradition, a sojourn in this place, except for pilgrimage, renders a *Dvija* liable to expiation.

VIDARBHA : R V. 40, 60; VI. 58, 66, 84; VII. 1. Māl. V. p. 80, V. 2, V. 3, p. 85, p. 86, p. 90. Bhoja has been mentioned as a king of Vidarbha. It is identified with modern Berar (Central Provinces).

VIDEHA : R XII. 26; XIV. 24. An old country of which the capital was Mithilā (q. v.). It is identified with modern Tirhut or North Bihar.

VIDIŚĀ : Me. 24. R XV. 36. Māl. IV. p. 61; V. p. 87. Mentioned as the capital of Daśārṇa. It is reported to be situated on the river Vetravatī, and the mountain called Nīcaiḥ is said to be located in this city. It is the old name of Besnagar. It was the capital of Eastern Malwa.

VIŚĀLĀ : Me. 30. Name of the city of Ujjayinī (q. v.).

VṚNDĀVANA : R VI. 50. A wood near the town Gokula in the district of Mathurā on the left bank of the river Yamunā. It is famous in Vaiṣṇava literature as the scene of Kṛṣṇa's sports. It is so called because Vṛndā, a favourite Gopī of Kṛṣṇa, is said to have shed her mortal coil here. Acc. to Cunningham, it is the Klisoboras of Arrian.

D. RIVERS AND LAKES.

The works of Kālidāsa testify to his knowledge of the great river systems of northern India, viz. the Indus, the Ganges and the Brahmaputra. Besides, he mentions the important rivers of central and southern India. Of many of the rivers, the poet knows not only the sources but also the courses. In some cases, he refers to the important places on the river-banks.

Besides the well-known Mānasa, the poet refers to two other lakes.

BHĀGĪRATHĪ : V II. 9, 17. K I. 15. R VII. 36; XIV. 28. Same as Gaṅgā (q. v.) which is so called on account of the tradition that it was caused to flow from Śiva's matted locks by Bhagīratha, a descendant of King Sagara, so that the sixty thousand sons of Sagara, reduced by sage Kapila to ashes, might be brought back to life.

CARMAṆVATĪ [1] : Me. 47. Kālidāsa does not mention it by name, but refers to it as the fame of Rantideva in the form of a river. For the legend relating to the genesis of this river, which commentators like Mallinātha call by the name of Carmaṇvatī, see remarks under Rantideva [G (a) below]. It is identified with the present-day Chambal that rises about 9 miles south-west of Mhow and falls into the Yamunā 25 miles south-west of Etawah town.

GAMBHĪRĀ : Me. 42. It is a tributary of the Yamunā above the Chambal flowing east from Gaṅgāpura. Acc. to Stein (on *Rājataraṅgiṇī*, viii. 1063), it is the name of the lowest portion of the Viśokā river before it falls into the Vitastā.

GANDHAVATĪ : Me. 35. "A small branch of the Śiprā (q. v.), on which the temple of Mahākāla in Ujjain is situated." (De : *Geographical Dictionary*). It rises in the Udayagiri hills. Acc. to the *Śivapurāṇa,* it rises in the Vindhyas.

GAṄGĀ (See Bhāgīrathī, Jahnoḥ Kanyā, Jāhnavī.) : Me. 65. V II. 14; V. 22. K I. 30, 54; VI. 38, 57, 70; VII. 41, 42. R II. 26; IV. 32, 36, 73; VI. 48; X. 37; XIII. 57; XIV. 3, 52; XVI. 33; XVII. 14. This river is said to have taken its rise from the Himālaya. Its confluence with the Yamunā has been described as very charming; indeed, Kālidāsa has lavished the most precious gems from his repository of *Upamās* on the description of this spot which lies at Prayāga in Allahabad. This river is sometimes believed to have flowed from the feet of Viṣṇu, and to have been held in the matted locks of Śiva. This river is said to have made its first appearance in the plain at Kanakhala.

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[1] B. S. Upadhyaya erroneously supposes that Surabhi-tanayā is the name of the river in question. (See *India in Kālidāsa,* pp. 14 & 18). As a matter of fact, the word means a cow. For the connexion of cows with the genesis of the river, see remarks under Rantideva.

GAUTAMĪ : A I. p. 42. It is another name of the river Godāvarī. It is identified by some with the Akhaṇḍagautamī, i.e., the Gautamī before dividing itself into seven branches collectively known as the Saptagodāvarī.

GODĀVARĪ : R XIII. 33, 35 (Godā). See Gautamī above.

JAHNOḤ KANYĀ (duhitā) (Jahnukanyā) : Me. 52. R VI. 85; VIII. 95; XIV. 51. Same as Gaṅgā (q. v.).

JĀHNAVĪ : K VIII. 16, 82. R X. 26, 69. Same as Gaṅgā (q. v.).

KALINDA-KANYĀ : R VI. 48. Same as Yamunā (q. v.). For significance of the name, see Kālindī below.

KĀLINDĪ : R XV. 28. Same as Yamunā (q. v.). On the significance of the name, opinions differ. According to some, the river Yamunā is so called as she is supposed to be the daughter of Kalinda or sun-god, while others think that the river derives this name from the mountain Kalinda from which it rises.

KAPIŚĀ : R IV. 38. Mallinālha notes Karabhā as its other name. The river Suvarṇarekhā in Orissa. Some scholars identify it with the river Kāsāi flowing through the district of Medinīpura in West Bengal.

KĀVERĪ : R IV. 45. This river rises in the Western Ghats hills of Coorg, flows south-east through Mysore and falls into the Bay of Bengal in the district of Tanjore in Madras.

LAUHITYA : R IV. 81. The Brahmaputra was called by this name, as it was supposed to have sprung from a lake named Lohita at the foot of Hemaśṛṅga mountain. It appears to have formed the western boundary of Prāgjyotiṣa. Regarded as a holy river. Paraśurāma is said to have been absolved of the sin of matricide by bathing in it.

MAHĀKOŚĪ : K VI. 33.

MĀLINĪ : A I. p. 21; III. p. 87; VI. 17. The hermitage of sage Kaṇva is reported to have been on the bank of this river. It flows between the countries called Pralamba on the West and Apartāla on the east, and falls into the river Ghāgrā about fifty miles above Ayodhyā. According to some scholars, its modern name is Chukā, the western tributary of the river Sarayū. Acc. to Hiuen Tsang, the district of Madāwar in west Rohilkhand was situated on it.

MĀNASA : Me. 11, 64, 81. V IV. 30. K VIII. 64, 86. R VI. 26; XIII. 55. A lake reported to be on the Himālaya. It is described as a favourite resort of swans in rainy season. It is situated in the Kailāsa Mountain in Hūnadeśa in Western Tibet. According to some scholars, it is fifteen miles long and eleven miles wide.

MANDĀKINĪ : Me. 75. K I. 29; II. 44; III. 65. R XIII. 48. According to some scholars, it is the western Kālī (Kālīgaṅgā) which rises in the mountain of Kedāra in Garhwal, and is a tributary of the Alakānandā. Some identify it with the Mandākin, a small tributary of the Paisundī in Bundelkhand, flowing beside the Citrakūṭa-parvata. According to some texts, it is another name of the Gaṅgā.

MURALĀ : R IV. 55. It is a river flowing in Kerala. Mallinātha notes Muravī as its other name.

NARMADĀ (See Revā) : Māl. I. p. 8. R V. 42. Also known as Revā, it rises from the Maikal range and flows towards the south-west forming the natural boundary between Bhopal and the Central Provinces.

NIRVINDHYĀ : Me. 28. According to Mallinātha, it is so called as it has emerged from the Vindhya mountain. This river is said to have had eddies. It is identified with the modern Kālisindh which, flowing from the Vindhya range, is a tributary to the Chambal. Some identify it with the Newaj, another tributary of the Chambal.

PAMPĀ : R XIII. 30. According to Mallinātha, it was the name of a lake or tank. It appears to be a lake near the river Pampā, a tributary of the river Tuṅgabhadrā and is in the district of Bellary on the north of the town of Hampi.

PAÑCĀPSARA : R XIII. 38. It appears to have been a lake so-called from the supposed presence of five nymphs.

PUṢKARA : R XVIII. 31. Town, lake and place of pilgrimage about six miles to the north of Ājmer in Rājasthān.

REVĀ : Me 19. R VI. 43; XVI. 31. Same as Narmadā (q. v.).

SARAYŪ : R VIII. 95; IX. 20; XIII. 63; XIV. 3, 30; XV. 95, 100; XVI. 21, 35, 36, 54, 58, 75; XIX. 40. Ayodhyā is situated on this river. It is the Ghāgrā or Gogrā in Oudh in Uttara-pradeśa. It is the Sarabos of Ptolemy.

SARASVATĪ : Me. 51. R III 9. The river Sarsuti. This river has been characterised as *antaḥsalilā* (having water within, i.e., whose water is invisible). A very old river mentioned from the Vedic times. The river that survives flows between the Śatadru and the Yamunā. It rises in the hills of Sirmur in the Himālaya, and appears in the plain at Ād-Badri in Āmbalā (Punjab).

SINDHU : R IV. 67. (See remarks under Vaṅkṣu below). Me. 29. Māl, V. p. 91. It means a river in general, as in Me. 29. It is the river Indus (=Greek Sinthos) which bore this name above its junction with the Chinab. Acc. to some, it is the Kālisindhu between the Chambal and Betwa. Mallinātha under R IV. 67 remarks that it is the name of a river in Kashmir. [For the region of this name, see under Places *Supra*].

ŚIPRĀ : Me. 31. R VI. 35. The city of Ujjayinī is stated to stand on the bank of this river. It is in the Gwalior State, and flows into the Chambal. Every mile of it is marked by holy spots.

ŚOṆA : R VII. 36. The river Sone which rises in the Amarakaṇṭaka mountain in Gondwana, and marks the Western boundary of Magadha. It is the Soa of Ptolemy and Sonas of Arrian.

TAMASĀ : R IX. 20, 72; XIV. 76. It appears to have been the name of the river Tonse in Rewa in the Central Provinces. If flows 12 miles west of the Sarayū, and falls into the Ganges.

TĀMRAPARṆĪ : R IV. 50. Pearls are reported to have been available in the sea where this river falls. Some identify it with the modern river Tāmravāri in South India, while others think it was the name of the Gundur. It is the Taprobane of Megasthenes and the Tambapaṇṇī of Aśoka's Girnar Inscription II.

VAṄKṢU or VAṄKŪ : R IV. 67. This is the alternative reading for Sindhu. The river Oxus or Amu Daria. "An arm or branch of the Ganges." (M. Wms.).

VARADĀ : Māl. V. 1, 13. Identified with the river Wardha in the Central Provinces.

VETRAVATĪ : Me. 24. Vidiśā, the capital city of Daśārṇa, is reported to have stood on the bank of this river. It is identified with the modern Betwa which is a small tributary of the Gaṅgā and flows into the Yamunā.

VIDIŚĀ : Māl. V. 1. The river of this name has been identified with the river Bes or Basali which falls into the Betwa at Besnagar or Bhilsa. It appears to have taken its rise from the Pāripātra mountain.

YAMUNĀ : Me. 53. V II. 9, 17; 14. K VII. 42. R VI. 49; XIII. 57; XV. 2, 30. The confluence of the Gaṅgā and the Yamunā (at Prayāga in Allahabad) has been described as extremely charming and colourful.

E. MOUNTAINS AND FORESTS

Kālidāsa mentions all the important mountains of India. The lordly Himālaya has, of course, received the most detailed description at his hands. Various epithets, referring to legends about this mighty mountain and stressing its majesty, have been showered upon it. The poet notes some of the mountains as the sources of some rivers. He shows also his familiarity with high-altitude vegetation and animal life.

ADRI-NĀTHA (Adripati, Adrirāja) : K I. 58; VII. 70. R VI. 60; XVI. 70. Lit. lord of mountains. Same as Himālaya (q. v.).

ĀMRAKŪṬA : Me. 17. It is identified with the hill Amarakaṇṭaka which is a part of the Mekhala hills in Gondwana in Nagpur.

BHŪDHAREŚVARA : K VI. 53, 64, 94. Same as Himālaya (*infra*). The Himālaya, being the greatest of the mountains, is called the lord of them.

CITRAKŪṬA : R XII. 15, 24; XIII. 47. A hill 65 miles south-west of Prayāga in Banda district of Bundelkhand and a railway station on Jhānsi-Mānikpur branch. Acc. to Mallinātha, it was another name of Rāmagiri (q. . v).

DARDURA (Dardara) : R IV. 51. It is stated to be a South Indian mountain on whose slopes grow sandal-trees. It was the name of the Nilgiri hills in the Madras Presidency.

DEVAGIRI : Me. 44. It is supposed to be the abode of Kārtikeya. According to Kālidāsa, it was a hill near the Chambal river between Ujjayinī and Mandasor. Wilson identifies it with Devagara in the centre of Malwa on the south of the Chambal.

EKAPIṄGALA : K VIII. 24. It appears to have been a haunt of elephants. It was another name of the Himālaya (*infra*).

GANDHAMĀDANA : K VI. 46; VIII. 28, 75, 86. According to some Sanskrit works, it was a summit of the Himālaya while, according to others, it was a part of the Kailāsa range. Well-known in the *Rāmāyaṇa*. Acc. to a *Rāmāyaṇa* legend, Hanūmān, being unable to identify the medicine, which he was asked to collect from this mountain for curing Lakṣmaṇa, struck down by a deadly missile of Rāvaṇa, lifted its peak and carried it.

GAURĪ-ŚIKHARA : K V. 7. Probably the same as Gaurī-śaṅkara, a peak of the Himālaya.

GAURĪ-GURU : A VI. 17. R II. 26; IV. 71. Same as Himālaya which is called Gauri-guru because Gaurī, otherwise known as Umā or Pārvatī, is believed to have been the daughter of this mountain.

GIRI-CAKRAVARTIN : K VII. 52. Lit. Lord of mountains. Same as Himālaya.

GOVARDHANA : R VI. 51. It is a mountain in the district of Mathurā, a few miles away from Vṛndāvana. Legend has it that Kṛṣṇa held this mountain on his little finger in order to protect his cattle and the townsfolk from a deluge of rain.

HIMĀLAYA (Himādri, Himavat. Also see Adrinātha, Bhūdhareśvara, Ekapiṅgala, Gaurī-guru, Giri-cakravartin, Kṣitidharapati, Kuvera-śaila, Nagendra, Prāleyādri, Śaila-rāja) : K I. 1, III. 16; VI. 29, 33, 47; VII. 1, 69; VIII. 21. V v. 22. R IV. 79; XIV. 3. It is stated to be the lord of mountains, and to have entered into the eastern and western oceans. For a description and a mythical account of this mountain, see K I. vv. 2–18. The place called Oṣadhiprastha is mentioned as the capital city of the kingdom of Himālaya. The river Gaṅgā is spoken of as having taken its rise from this mountain.

HEMAKŪṬA : A VII. p. 237. It is stated to be the abode of Kimpuruṣas (mythical beings with human heads and forms of horses or with human forms and horselike heads). It is another name of the Kailāsa mountain (see below).

KAILĀSA : Me. 11, 60. K VII. 37. V III. 9. 10; IV. 2. 11. R II. 35; V. 28; XII. 89; XIV. 20. A snow-clad peak of the Himālaya. It is supposed to be the abode of Śiva and Kubera.

KRAUÑCA : Me. 59. A mountain that appears to have had a pass leading to the Himālaya. The Krauñca-parvata was that part of the Kailāsa mountain on which the lake Mānasa-sarovara is situated. Krauñca-randhra was the name of the Niti Pass in the district of Kumaun, which affords a passage to Tibet from India.

KṢITIDHARA-PATI : K VII. 94. Lit. lord of mountains. Same as Himālaya (q. v.).

KUBERA-ŚAILA : K VII. 30. Name of the Himālaya (q. v.) which was so called because Kuvera was believed to have lived on it.

MAHENDRA : R IV. 39, 43; VI. 54. It was the name of the entire range of hills extending from Orissa to the district of Madura. It included the Eastern Ghats.

MAINĀKA . K I. 20. A mythical submarine mountain.

MALAYA : K VIII. 25. V II. 6. R IV. 46, 51; VI. 64; XIII. 2; XVI. 49. Sandal trees and cardamon are stated to grow on it. The breeze blowing from it is stated to be pleasant. Pargiter identifies this range of hills with the portion of

Western Ghats from the Nilgiris to Cape Comorin. Acc. to the *Raghuvaṃśa,* it was on the Kāverī where it falls into the sea. The same work states that it is a mountain of the Pāṇḍya country.

MĀLYAVAT : R XIII. 26. It was the name of the Anagundi hill on the river Tuṅgabhadrā. According to some, it was the same as the Prasravaṇa-giri.

MANDARA : K VIII. 23, 59. R IV. 27. A Mandāra hill is situated in the Bāṅkā sub-division of the district of Bhāgalpur.

MERU : K I. 2, 18; VII. 79; VIII. 22. R VII. 24; XVII. 26. The Rudra Himālaya in Garhwal, near Badarikāśrama, where the Gaṅgā rises, is called Sumeruparvata. The Kedārnāth mountain in Garhwal is traditionally believed to be the original Sumeru.

NAGENDRA : Me. 64. R II. 28. Lit. lord of mountains. Same as Himālaya.

NAIMIṢA : R XIX. 1.

NĪCAIḤ : Me. 25. It is stated to be situated near the city of Vidiśā. Kadamba trees are represented as growing in abundance here. It was the name of the low range of hills in the kingdom of Bhupal lying to the south of Bhilsa as far as Bhojapura. It is called Bhojapura hills.

PĀRIYĀTRA : R XVIII. 16. It was the name of the western part of the Vindhya range extending from the source of the Chambal to the Gulf of Cambay. It comprised the Ārāvali mountains and the hills of Rājaputanā including the Pāthar range.

PRĀLEYĀDRI : Me. 59. Lit. the snowy mountain (*prāleya* = snow). Name of the Himālaya (q. v.)

RĀMAGIRI : Me. 1, 106. Mallinātha identifies it with Citrakūṭa (q. v.). It is the modern Rāmṭek, the headquarters of a Tahsil of the same name in the Nāgpur district of Central Provinces (= Madhya-pradeśa). The Yakṣa of the *Meghadūta* is stated to have lived here during his exile.

ṚKṢAVAT : R V. 44; XII. 25. According to Mallinātha, it is a mountain on the bank of the Narmadā. It was the ancient name of the Vindhya mountain (see below). Acc. to Wilson, it is the mountain of Gondwana.

SAHYA : R IV. 52, 53. This was the name of the Western Ghats forming the western boundary of the Deccan and running continuously from the Kundaibari Pass in the Khandesh district of Bombay to Cape Comorin.

ŚAILA-RĀJA (Śaila-guru) : Me. 52. K VIII. 68, 76; VIII. 1, 20, 49. Lit. lord of mountains. Same as Himālaya (q. v.).

SUMERU : R V. 30. K VI. 72; VIII. 55. Same as Meru (q. v.).

TRIKŪṬA : R IV. 59. (1) Name of a mountain in the south-east corner of Ceylon, on which Laṅkā was situated. (2) Trikoṭa, a mountain to the north of the Punjab and south of Kashmir. Identified with Junnar. It is the Tagara of Ptolemy.

VINDHYA : Me. 19. R VI. 61; XII. 31; XIV. 8; XVI. 32. Mal. III. 21. Name of a mountain range in the Deccan. It is the Quindion of Ptolemy.

F. MUSICAL INSTRUMENTS

Of the musical instruments, Kālidāsa mentions just a few. The Indian lute and the flute are the most noteworthy among the instruments referred to by him. Of the percussion instruments, the most frequently mentioned is the drum used on festive occasions.

DUNDUBHI : R X. 76. A kind of large kettle-drum. Such drums appear to have been used on festive occasions.

GHAṆṬĀ : R VII. 41. A metallic instrument, usually a bell.

MṚDANGA : R XIII. 40; XVI. 14, 64; XIX. 5. Māl. I. pp. 19, 20. Lit. an instrument whose body is made of earth. It was a kind of drum or tabour. This instrument appears to have been used in music and dance.

MURAJA : Me. 58, 66. K VI. 40. Māl. I. 22. A kind of drum or tabour to the accompaniment of which *saṅgita* used to be performed; *Saṅgīta* may mean *nṛtya, gitạ* or *vāditra*. The sound of a *muraja* is compared with the rumbling of clouds.

PAṬAHA : Me. 36. R IX. 71. A kettle-drum or tabour said to have been played at the evening offering to Śiva; its sound is likened to the rumbling of clouds.

PUṢKARA : Me. 72. R XVII. 11; XIX. 14. Mal. I. 21. The skin of a drum, i.e., the place where it is struck. The sound, produced by beating on it, is likened to the rumbling of clouds.

TŪRYA : R III. 19; VI. 9, 56; X. 76; XVI. 87. V IV. 12. K VII. 10. A kind of musical instrument. It appears to have been used both in peace and war.

VALLAKĪ : R VIII. 41. Same as Vīṇā (q. v.).

VEṆU : R XIX. 35. Flute.

VĪṆĀ (Also see Vallakī above) : R VIII. 33; XIX. 35. Me. 91. R XIX. 35. Lute.

G. NAMES OF LEGENDARY PERSONS, GODS, SAGES ETC.

(The characters of dramas have not been included in the list.)

Kālidāsa's knowledge of the legendary lore of India is borne out by many references in his works. Under kings and princes, he refers, *inter alia,* to a number of the lineal descendants of Rāma besides his ancestors. The characters of the Rāmāyaṇa figure chiefly as queens and princes. Among sages, he mentions quite a lot along with the wives of some of them. Under gods and goddesses, the poet mentions the famous trio, viz. Brahman, Viṣṇu and Maheśvara besides others. One can never miss the poet's greatest leaning towards Śiva. This deity is designated by him with a number of appellations each hinting at a particular facet of his personality or at some of his exploits. Various myths and legends connected with Śiva have been hinted at in different contexts. These facts, coupled with the circumstance that the opening verses of the *Abhijñānaśakuntalā*, the *Vikramorvaśīya* and the *Raghu-vaṃśa* contain salutations to Śiva or invocation of his blessings, tend to establish the Śaivite persuasion of the poet.

Under demons and monkeys those mentioned in the Rāmāyaṇa are the principal figures.

Under Gandharvas and nymphs only four names are mentioned.

Among the miscellaneous persons, mentioned by Kālidāsa, the most interesting are Diṅnāga and Nicula. In these words, some find covert references respectively to the Buddhist philosopher Diṅnāgācārya and the great poet Nicula said to have been a fellow-pupil of Kālidāsa.

(a) Kings and princes.

AGNIVARṆA : R XIX. 1. A king of the Ikṣvāku race.

AHĪNAGU : R XVIII. 14. Son of Devānīka, a king of the Ikṣvāku race.

AJA : R V. 36, 55, 62, 64; VI. 18, 31; VII. 55; VIII. 2, 6, 17, 21, 24, 69; IX. 4, 5. K II. 5. Son of Raghu. Kālidāsa describes his birth and exploits in the fifth canto of the *Raghu-vaṃśa* and his marriage with Indumatī in the sixth.

AṄGADA : R XV. 90. A son of Lakṣmaṇa.

ARTHAPATI : R XVIII. 1. King of Niṣadha (q. v.).

ATITHI : R XVII. 1. Son of Kuśa.

BAHUŚRUTA : R XV. 36. Son of Śatrughna.

BHAGĪRATHA : R IV. 32. There is a reference to his carrying the Ganges.

BHARATA : R X. 70, 81; XI. 16, 69; XII. 12, 19, 24; XIII. 64, 66, 68, 70, 72, 77; XIV. 11, 16, 73; XV. 87, 88. Brother of Rāma. There are references to his ruling over Ayodhyā with detachment during Rāma's exile and to his making over the charge of the kingdom to Rāma when he returned after the period of exile was over.

BHOJA : R V. 39; VII. 18, 20, 29, 35. King of Vidarbha. His sister Indumatī is said to have been married by Aja.

BRAHMIṢṬHA : R XVIII. 28. Son of Kauśalya, a descendant of Rāma.

CANDRAKETU : R XV. 90. A son of Lakṣmaṇa.

DAŚAKAṆṬHĀRIGURU : R VIII. 29. Lit., the father of the enemy of the ten-necked one (i.e., Rāvaṇa). See Daśaratha.

DAŚARATHA : R IX. 1, 24, 57; XII. 54; XIII. 75; XV. 43. King of Uttarakośala, and father of Rāma.

DĀŚARATHĪ : R X. 44; XI. 13, 44; XIII. 68; XIV. 1; XV. 8, 31; XVI. 6. It is an epithet of Rāma.

DEVĀNĪKA : R XVIII. 10. Son of Kṣemadhanvan, a king of the Ikṣvāku race.

DHRUVASANDHI : R XVIII. 34. Son of Puṣya, a king of the Ikṣvāku race.

DILĪPA : R I. 12; II. 23, 59; III. 18, 41. 54; IV. 2; VI. 74; VIII. 11. Father of Raghu. Kālidāsa describes (R ii) how he served Nandinī at the hermitage of Vasiṣṭha in order to please her so that he might obtain a son.

GĀṆḌĪVA-DHANVAN : Me. 50. An epithet of Arjuna who is so called because of his possessing the bow called Gāṇḍīva.

HAIHAYA : R XI. 74. Kārtavīrya. Kālidāsa refers to his having stolen the calf of the sacrifical cow of his father.

HEMĀṄGADA : R VI. 53. A king of Kaliṅga.

HIRAṆYANĀBHA : R XVIII. 25. Son of Viśvasaha, a descendant of Rāma.

IKṢVĀKU : R VI. 71; XIII. 61, 70; XIV. 55; XV. 44. A famous ancestor of Rāma.

JANAKA : Me. 1. R XI. 35; XIII. 78; XIV. 43; XV. 31. A king and father of Sītā.

JAHNU : R VI. 85; VIII. 95; XIV. 51. He is said to have been the father of the Ganges.

KAKUTSTHA : R VI. 71; IX. 16. A king of the Ikṣvāku race. Kālidāsa refers (R VI. 71–72) to the legend that, seated on the hump (*kakud*) of a bull, whose form was assumed by Indra, he fought the demons for the gods.

KĀKUTSTHA : R VII. 3; XIII. 79; XIV. 4; XV. 75; XVII. 1. Literally meaning 'a descendant of Kakutstha', this word is generally used to denote Rāma; occasionally it is used also to denote any descendant of Kakutstha.

KĀRTAVĪRYA : R VI. 38. Kālidāsa refers to his having possessed a thousand arms in battles. Also see remarks under Rāvaṇa.

KAUŚALYA : R XVIII. 27. Son of Hiraṇyanābha, a king of Ikṣvāku race.

KṢEMADHANVAN : R XVIII. 9. Son of Puṇḍarīka, a king of the Ikṣvāku race.

KUŚADHVAJA : R XI. 54. Younger brother of Janaka and father of Māṇḍavī and Śrutakīrti.

KUŚA : R XV. 32, 63, 97; XVI. 1, 4, 72, 81, 88; XVII. 4; XVIII. 4. Son of Rāma. Along with Lava he is said to have sung the Rāmāyaṇa.

LAKṢMAṆA : R X. 71, 81; XI. 2, 26, 54, 91; XII. 9, 39, 44; XIII. 65, 72; XIV. 44, 49; XV. 17, 90, 94. Brother of Rāma whom he accompanied and served in exile. At Rāma's order he reluctantly threw Sītā into the forest. Kālidāsa refers (R XV. 94) to the legend that Lakṣmaṇa was engaged at the gate by Rāma with orders not to allow anybody access into the place where he was holding a meeting with Kāla. At that time, the ill-tempered sage Durvāsas appeared and Lakṣmaṇa, apprehending a curse, violated the conditions made by Rāma and allowed him access. After this incident, Lakṣmaṇa is said (R XV. 95) to have sacrificed his life on the bank of the Sarayū.

LAVA : R XV. 32, 63, 97. Son of Rāma. Along with Kuśa he is said to have sung the Rāmāyaṇa.

NABHAS : R XVIII. 6. Son of Nala, a king of the Ikṣvāku race.

NAHUṢA : R XIII. 36. Kālidāsa refers to the legend that sage Agastya, incensed at the insult by Nahuṣa, who was puffed up with having obtained the status of Indra, threw him in a moment from the kingdom of heaven.

NALA : R XVIII. 5. Son of Niṣadha, a king of the Ikṣvāku race.

PARANTAPA : R VI. 21. Name of a king of Magadha.

PĀRIYĀTRA : R XVIII. 16. Son of Ahīnagu, a king of the Ikṣvāku race.

PRATĪPA : R VI. 41. A descendant of Kārtavīrya and king of Māhiṣmatī.

PRADYOTA : Me. 32. Mallinātha observes that he was a king of Ujjayinī. Kālidāsa refers to the story of his daughter having been carried off by Udayana, king of Vatsa.

PUṆḌARĪKA : R XVIII. 8. Son of Nabhas, a king of the Ikṣvāku race.

PURU : A IV. 6. Name of a king who was son of Yayāti and Śarmiṣṭhā.

PUṢKALA : R XV. 89. Son of Bharata.

PUṢYA : R XVIII. 32. Son of Putra, a king of the Ikṣvāku race.

PUṢYAMITRA : Māl. p. 12. Also called Puṣpamitra in history, he founded the Śuṅga dynasty about 185 B. C.

PUTRA : R XVIII. 30. Son of Brahmiṣṭha, a king of the Ikṣvāku race.

RĀGHAVA : R VII. 12; XV. 6, 44, 92, 96. Literally meaning 'a descendant of Raghu', the word is used to denote Rāma.

RAGHU : R III. 21, 32, 34, 43, 47, 51, 53, 59, 61, 67; IV. 16, 21, 37, 49, 58, 66, 68, 77; V. 12, 24, 26, 28, 39, 63; VI. 69, 76; VII. 71; VIII. 5, 10, 13, 16, 17, 21, 24; IV. 5, 9; X. 68, 80; XI. 2, 73, 92; XII. 2, 3, 14, 20, 23, 24, 29, 35, 42, 43, 49, 50, 52, 57, 59; XV. 35. Son of Dilīpa and father of Aja. His conquests are described in the *Raghuvaṃśa,* Canto IV.

RAGHU-PATI (–Natha) : Me. 12. R XIII. 76; XV. 54, 90. It is an epithet applied to Rāma.

RAGHU-SŪNU (–nandana) : R VI. 6, 83; XIII. 72. Excepting in XIII. 72, the word has been used to denote Aja.

RĀMA : R IV. 58; X. 67, 69, 81; XI. 1, 18, 20, 34, 37; XIII. 1, 69, 77; XIV. 15, 21, 68, 84; XV. 5, 9, 34, 39, 43, 48, 56, 70, 71, 76, 86, 89, 94; XVI. 72. Son of Daśaratha and husband of Sītā. Kālidāsa narrates the events leading up to Sītā's abduction by Rāvaṇa and her rescue by Rāma and subsequent banishment by him.

RANTIDEVA : Me. 47. Kālidāsa refers to the legend that the blood, flowing from the skins of numerous cows slaughtered by him at his sacrifices (called Gosava), formed into a river which, according to Mallinātha, is the Carmaṇvatī (=modern Chambal). According to Mallinātha, Rantideva was a king of Daśapura. (Name of the king who was sixth in descent from Bharata of the lunar race. The Mahābhārata and the Purāṇas mention him as fabulously rich. From the former we learn that his 200,000 cooks daily cooked the meat of 2000 heads of cattle and 2000 other animals for feeding countless beggars.)

SAGARA : Me. 52. R III. 50. Kālidāsa refers to the legend of the sixty thousand sons of Sagara having been reduced to ashes by Kapila who was enraged at the insulting words of them who wrongly accused him of stealing the sacrificial horse of Sagara.

ŚATRUGHNA : R X. 71, 81; XV. 6, 19, 22, 36. Brother of Rāma. He is said to have slain the demon Lavaṇa.

SAUMITRI : R XII. 14; XIII. 32, 73; XIV. 11, 53; XV. 14, 20. Same as Lakṣmaṇa (q. v.).

ŚILA : R XVIII. 17. Son of Pāriyātra, a king of the Ikṣvāku race.

SUBĀHU : R XV. 36. Son of Śatrughna.

SUDARŚANA : R XVIII. 35. Son of Dhruva-sandhi, a king of the Ikṣāvaku race.

SUṢENA : R VI. 45. Name of a king of Śūrasena.

TAKṢA : R XV. 89. Son of Bharata.

UDAYANA : Me. 30. (A prince of the lunar race, he is generally known as Vatsa-rāja. His capital was Kauśāmbi. He carried off Vāsavadattā, princess of Ujjayinī, who fell in love with him. Udayana is the hero of Bhāsa's *Svapnavāsavadattā* and some other Sanskrit dramas.).

UNNĀBHA : R XVIII. 20. Son of Śila, a king of the Ikṣvāku race.

VAJRANĀBHA : R XVIII. 21. son of Unnābha (above).

VIŚVASAHA : R XVIII. 24. Son of Vyuṣitāśva, a king of the Ikṣvāku race.

VYUṢITĀŚVA : R XVIII. 23. Son of Śaṅkhaṇa, a king of the Ikṣvāku race.

YAYĀTI : A IV. p. 133. Husband of Śarmiṣṭhā and father of king Puru.

(b) Queens and princesses

INDUMATĪ : K VII. 63, 94. R V. 39; VI. 2, 32, 70; VIII. 1, 28. Sister of Bhoja, king of Vidarbha, she is said to have chosen Aja as her husband.

JĀNAKĪ : R XV. 74. Same as Sītā (q. v.) so called after her father Janaka.

KAIKEYĪ : R X. 70; XII. 4, 26; XIII. 59. Wife of Daśaratha and mother of Bharata. Kālidāsa refers (R XII. 6) to the two boons that she asked Daśaratha to grant her; by one she wanted Rāma's exile for fourteen years and by another she demanded that Bharata should be made king.

KAUŚALYĀ : R X. 55. Wife of Daśaratha and mother of Rāma.

ŚARMIṢṬHĀ : A IV. p. 133. Māl. p. 19. Wife of Yayāti and mother of king Puru.

SĪTĀ : R XII. 9, 21, 33, 44, 53, 44; XIV. 5, 19, 26, 54, 59, 83, 87; XV. 1, 39, 71, 76, 80, 84, 86. Wife of Rāma. She is stated to have accompanied Rāma in his exile whence she was abducted by Rāvaṇa. Rāma rescued her and came back to Ayodhyā with her. But in order to please his subjects, who suspected her character to have been sullied at Rāvaṇa's place, Rāma is stated to have banished her in the forest where Vālimīki gave her shelter in his hermitage.

SUDAKṢIṆĀ : R I. 31; II. 21, 64; III. 1, 67. Wife of Dilīpa and mother of Raghu. She accompanied Dilīpa to Vasiṣṭha's hermitage where they went to serve the sacred cow in order to get a son through her grace.

SUMITRĀ : R X. 55, 71; XIV. 51, 56. Wife of Daśaratha and mother of Lakṣmaṇa and Śatrughna.

ŪRMILĀ : R XI. 54. Younger sister of Sītā, and wife of Lakṣmaṇa.

VAIDEHĪ : R XIII. 2, XV. 61. An epithet of Sītā. It means hailing from at Videha.

(c) Names of sages and their wives

ADITI : A VII. p. 256. Wife of sage Kaśyapa and mother of Indra.

AGASTYA : R IV; VI. 61; XV. 54; XVI. 44. Kālidāsa refers (R VI. 61) to the legend that this sage curbed the Vindhya mountain, and drank off the ocean.

AHALYĀ : V II. 8, 2. Kālidāsa refers to Indra having been enamoured of her. See remarks under Sahasrākṣa in the section on gods and goddesses. (Indra is said to have committed adultery with her. There are different versions about the manner in which she was seduced by Indra. According to one version, she willingly submitted herself to the amorous designs of Indra. Another version tells us that Indra, disguised as her husband Gautama, deceived her. Yet another story is that the moon, at the instigation of Indra, assumed the form of a cock that crowed at midnight. At this, Gautama left his bed for morning devotions, and taking advantage of his absence Indra took his place. Gautama, enraged at her infidelity, expelled her from his hermitage and rendered her invisible. Rāma rescued her from that state, and reconciled her to her husband.)

ANASŪYĀ : R XIII. 51. Wife of sage Atri. She is said to have caused the Ganges to flow through the hermitage of Atri.

ARUNDHATĪ : R I. 56; II. 71. K VI. 4, 11, 32, 91. Wife of sage Vasiṣṭha.

ATRI : R II. 75; XIII. 50. V v. 21. Name of a sage. He was the husband of Anasūyā.

BHARATA : V II. 17. Name of a sage who is mentioned as a dramaturgist.

CYAVANA : V v. 8. 8; 10. 2, 14; 12, 15; 15, 8. Name of a sage.

DURVĀSAS : R XV. 94. A IV. p. 118. Name of a sage who is notorious for his irate nature. Kālidāsa refers to the legend that, out of fear of the curse of Durvāsas, Lakṣmaṇa broke the promise of not allowing anybody access to Rāma who was holding a parley with Kāla in camera. This sage, offended at Śakuntalā's apparent indifference to him, pronounced a curse upon her, as a result of which Duṣyanta could not recognise her as the girl whom he wedded at the hermitage of Kaṇva.

KAPILA : R III. 50; XIII. 3. Name of a sage. Kālidāsa refers to the legend that Indra stole the sacrificial horse of Sagara and kept it at the place of Kapila in the nether regions. The sons of Sagara finding the horse there took Kapila to be the thief and insulted him. Enraged at this, the sage reduced the sons of Sagara to ashes.

KAUTSA : R V. 1, 30, 32. Name of a sage. He was a disciple of Varatantu, and, for paying *guru-dakṣiṇā* to him, asked Raghu for the amount.

KAUŚIKA : A. I. p. 41. Name of a sage who is said to have been the father of Śakuntalā.

KUMBHA-YONI[1] : R. IV. 21 ; XV. 55 ; XVI. 72. An epithet of Agastya. Kālidāsa refers to the legend that he drank off the ocean.

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[1] It literally means 'one born of a jar.' The story goes that there was discharge of semen of Mitra and Varuṇa at the sight of the celestial nymph Urvaśī at the sacrificial ground. That semen fell into the sacrificial jar whence was born Agastya.

MANU : R I. 11 ; IV. 7 ; IX. 3 ; XIV. 67. Son of the sun, he is said to have been the first of kings. He has been referred to also as a propounder of Dharmaśāstra.

MARĪCI : A VII. 9, 27. One of the seven sages and a mind-born son of Brahman.

MATAṄGA : R V. 53. Name of a sage who is said to have cursed Priyaṃvada, son of the Gandharva king Priyadarśana, so that he was turned into an elephant.

NĀRADA : R VIII. 33. K I. 50. Name of a divine sage who is said to have brought about the marriage of Śiva and Pārvatī. (He is represented as singing to the accompaniment of a lute and as intervening in many matters. He is also said to have been very clever and as having engineered many a strife. To Nārada are ascribed some hymns of the Ṛgveda besides the *Nāradīya Dharmaśāstra*, a treatise on law.)

ṚṢYAŚṚṄGA : R X. 4. Name of a sage who was one of the priests that performed the Putreṣṭi sacrifice for Daśaratha.

ŚAMBUKA : R XV. 50. Name of a Śūdra who is stated to have performed penance to obtain access to heaven. Rāma is said to have cut off his head as this prohibited penance on the part of a Śūdra was a source of evil in the kingdom.

ŚARABHAṄGA : R XIII. 45. Name of a sage who is said to have sacrificed his life after performing sacrifices for a long time.

ŚĀTAKARṆI : R. XIII. 38. 'Name of a sage who is said to have had a pleasure-tank called *pañcāpsaras* (lit. having five nymphs within.)

SUTĪKṢṆA : R XIII. 41. Name of a sage who is said to have performed severe penance with four fires around and looking at the sun,

VĀLMĪKI : R XIV. 45, 58, 79 ; XV. 11, 37, 69, 80. Name of a sage who is said to have given shelter to Sītā when she was abandoned in the forest by Lakṣmaṇa at the bidding of Rāma.

VARATANTU : R V. 1, 12. Name of a sage whose disciple was Kautsa (q. v.)

VASIṢṬHA (Vaśiṣṭha) : R I. 35 ; II. 67, 69, 70 ; III. 40 ; V. 27; VIII. 3 ; XVII. 38. Name of a sage. He was the family preceptor of the kings of the Ikṣvāku race. It was at his hermitage that Dilīpa served the sacred cow with a view to getting a son through her grace.

(d) Names of gods and goddesses.

ĀKHAṆḌALA : R IV. 83. A VII. p. 255, Verse 28, p. 263. K III. 11. Same as Indra (q. v.).

AMBIKĀ : K VI. 90. Same as Pārvatī (q. v.).

ANAṄGA : V II, 6. 1, 9; III, 16. R XIX. 47. K I. 47; IV. 9, 13. Māl. V. 1. Same as Kāma (q. v.). He is called Anaṅga (lit. the bodiless one) as he is said to have been burnt to ashes by Śiva.

ANAṄGA-ŚĀSANA : K VIII. 6. Same as Śiva (q. v.).

APARṆĀ : K V. 28; VII. 65. Literally meaning 'one without leaves', it is a name of Pārvatī who, in her penance for getting Śiva as her husband, at first used to subsist on leaves that fell from trees, but subsequently abjured even the leaves. See Pārvatī (*Supra*).

ARDHENDU-MAULIN : Me. 57. Same as Śiva (q. v.) Śiva is so called as he is supposed to have the crescent on his forehead.

AṢṬA-MŪRTI : R II. 35. K I. 57; VII. 76, 87. Same as Śiva (q. v.). Śiva is designated as Aṣṭa-mūrti because he is supposed to have the following forms :—Water, fire, sacrificer, sun, moon, sky, earth, air. (See *Abhijñāna-śakuntalā*, I. 1).

ĀTMABHŪ : (Ātma-yoni) K III. 16, 70; VIII. 21. Same as Brahman (q. v.) who is so called on account of the tradition that he was self-existent.

AYUGMA-NETRA : K III. 51, 69. Same as Śiva (q. v.). He is so called because of his having an odd number (i.e., three) of eyes.

BHAVA : K I. 21; III. 15, 63; VII. 30. Same as Śiva (q. v.). Śiva in his water form is so called. Etymologically Bhava means the source of things. Water is supposed to have been the first created thing whence all else came into existence.

BHAVĀNĪ : Me. 38, 46. K. VII, 84. Same as Pārvatī (q. v.).

BHŪTA-NĀTHA : (Bhūta-pati) R II. 58. K III. 43, 74. Same as Śiva (q. v.). He is so called as he is supposed to be the lord of all beings (*bhūta*).

BHŪTEŚVARA : R. II. 46. Same as Śiva (q. v.). For meaning, see Bhūta-nātha above.

BIḌAUJAS : R III. 59; XIV. 59. Same as Indra (q. v.). He is so called because his power (*ojas*) is widespread.

BRAHMAN : R V. 36. K II. 2; III. 15. The Supreme Being.

DAKṢA : R III. 33; XIX. 48. K I. 21, 53. Dakṣa, also called Dakṣa-prajāpati, was the father of Satī. Kālidāsa refers (K I. 21) to the legend that, unable to bear the insulting remarks made by Dakṣa, at his great sacrifice, in respect of her husband, Śiva, Satī embraced death. The poet refers (A I. 6) also to the story that, enraged at this incident, Śiva, bent upon destroying the sacrifice, chased it and it assumed the form of a deer which took to its heels.

DHANAPATI : Me. 7, 76, 80. Literally 'lord of wealth', it is a designation of Kubera (q. v.).

DHANAPATI-SAKHA : Me. 79. Same as Śiva (q. v.). Śiva is so called as he is supposed to be a friend of Kubera, the lord of wealth.

GAURĪ : Me. 52, 62. K III. 65; VI. 1; VII. 95. Same as Pārvatī.

GIRIŚA : R II. 41. K I. 37, 59; III. 65; V. 3. Same as Śiva (q. v.). It literally means 'one lying on the mountain.' The form Girīśa, literally meaning 'the lord of mountains', usually refers to the Himālaya, but is sometimes used to designate Śiva also (e. g. K v. 3).

GOTRABHIT : R XIII. 7. Same as Indra (q. v.). He is so called because he is said to have clipped the wings with which, we are told, mountains (*gotra*) were formerly endowed.

GUHA : K V. 14. Same as Skanda (q. v.).

HALABHṚT : Me. 61. It is a designation of Balarāma. He is so called as he is supposed to carry a plough (*hala*). Also see Lāṅgalin (*Infra*).

HARA : Me. 7, 46. R IV. 32. V III. 7. K I. 41, 50 ; III. 10, 40, 64, 67 ; IV. 3, 40, 42 ; VII. 22, 44, 50, 54, 92 ; VIII. 1, 81, 87. Māl. III. ii. Same as Śiva (q. v.)

HARI : R III. 43, 49, 55, 68 ; XIII. 1. A VI. 29 ; VII. 2, p. 232, verse 6, verse 7, K VI. 71; VII. 44, 46. Same as Viṣṇu (q.v.)

INDRA : K III. 22 ; VII. 71. R XIII. 42. Also see Ākhaṇḍala, Balabhit, Biḍaujas, Gotrabhit, Maghavan, Mahendra, Marutvat, Mātalisārathi, Pāka-śāsana, Purandara, Puruhūta, Śakra, Śatakratu, Surendra, Turāṣāh; Vajra-pāṇi, Vāsava, Vṛtrahan. Indra, husband of Śacī, father of Jayanta and the lord of gods, has been represented as very powerful. Kālidāsa refers (e. g. R. XIII. 42, K I. 20) to the legend that Indra chopped off the wings of mountains which used to fly from place to place and oppress the people. He refers (R II. 42) also to the legend that Śiva caused numbness in the hand of Indra.[1] Kālidāsa, at many places, refers (e.g. R XIII. 39, III. 46–50) to disturbances created by Indra in the performance of severe penance and Aśvamedha sacrifices. Out of the fear of losing his status he used to employ nymphs to seduce sages performing severe penance and to steal the horse meant for the Aśvamedha sacrifice. There is a reference (VII. 8. 2) to Indra's having been enamoured of Ahalyā, wife of Gautama, his preceptor.

JAGADGURU : K VIII. 24. Same as Śiva (q. v.). He is so called as he is supposed to be the lord of the world.

JAYANTA : R III. 23. A VII. 2, 28. V v. 14. Name of the son of Indra.

KAILĀSA-NĀTHA : V I. 3. R V. 28. Same as Kubera (q. v.)

KĀLĪ : K VII. 39. Name of a goddess. Kālidāsa describes her as *Kapālābharaṇā*, i. e., adorned with skulls.

KĀMA : V II. 10. A III. p. 101 ; IV. 124 ; VI. p. 199. K III. 11, 43, 64. Māl II. p. 31. Also see Anaṅga, Kandarpa, Kusumāyudha, Madana, Makara-ketu, Manasija, Manmatha, Manobhava, Pañca-śara, Puṣpa-cāpa, Smara.

In the *Kumāra-sambhava* (Canto III) Kālidāsa describes how Cupid, at the instance of the gods who tried to bring about the marriage of Śiva and Pārvatī with a view to the birth of Kārtikeya as their saviour in their struggle against the demons, disturbed the penance of Śiva who, enraged at this, burnt him to ashes (K III. 72).

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[1] For some details, see remarks under Śiva.

KAMALĀSANA : K VII. 70. Same as Brahman (q. v.). He is so called because he is supposed to have been seated on a lotus emerged from the navel of Viṣṇu.

KANDARPA : A VI. pp. 222, 227. Same as Kāma above.

KEŚAVA : V III. 0. 12.Same as Viṣṇu (q. v.)

KṚṢṆA : K III. 13. Kālidāsa refers to his having engaged the great serpent Śeṣa to bear the burden of his body.

KṚTTIVĀSAS : K I. 54. Same as Śiva (q. v.) He is so called as he is believed to put on hide. (*kṛtti*)

KUBERA : R V. 26, 30 ; XVII. 81. K II. 22 ; III. 25. Also see Dhanapati, Kailāsa-nātha, Rāja-rāja. Name of the lord of wealth. He is supposed to dwell in Kailāsa on the Himālaya.

KUMĀRA : R III. 55 ; V. 36. Same as Guha (q. v.).

KUSUMĀYUDHA (Kusuma-śara) : A III. pp. 85, 86. K III. 10 ; IV. 40, 45 ; VI. 44 ; VII. 67. It is a designation of Cupid because he is believed to use bows and arrows made of flower. See Kāma (*Supra*).

LAKṢMĪ : R V. 67 ; XIV. 24, 63, 86 ; XVIII. 16 ; V III. O. 5, O. 11 ; IV, 2. 11. K I. 43. Also see Padmā, Śrī. Name of the goddess of wealth.

LĀṄGALIN : Me. 51. Same as Halabhṛt (q. v.). (Hala = Lāṅgala).

MADANA : V I. 8, 11, 14. 6, 15. 1 ; III, 9. 8, 23. A III. pp. 102, 104, 108. K III. 35 ; IV. 21, 46. Māl. III, pp. 40, 42, 56. Same as Kāma (q. v.).

MAGHAVAN : R I. 26 ; III. 46, 52 ; XIII. 36, 39 ; XVIII. 31. V I. 3, 26 ; V. 19, 18 ; 23. 1, 3. K III. 1. Same as Indra (q. v.).

MAHĀSENA : V IV. 71, 3 ; V. 23. Literally meaning 'one having a great army', it is a designation of Guha (q. v.).

MAHENDRA : R IV. 39, 43 ; XIII. 20. V I. 3, 12 ; 7. 3 ; 13, 3 ; II. 8, 2 ; III. 0. 19 ; V. 15. 2, 6 ; 19–16 ; 20. 2. A VI. pp. 222, 227. Same as Indra (q. v.).

MAHEŚVARA : R III. 49. Same as Śiva (q. v.).

MAKARA-KETU (Makara-dhvaja) : V II. 2. K I. 41. Literally meaning 'one who has Makara (an aquatic being) as an emblem on his banner', it is a designation of Kāma (q. v.).

MANASIJA : A III. p. 90. Māl. IV. p. 58, verse 11. Literally meaning 'the mind-born one', it is a designation of Cupid. See Kāma (*Supra*).

MANMATHA : Me. 79. A III. p. 113. K III. 21 ; VIII. 20. Māl. p. 37. R XIX. 9, 27. Literally meaning 'one who agitates the mind', it is a designation of Cupid. See Kāma (*Supra*).

MANOBHAVA : K III. 27 ; V. 1 ; VII. 77. Māl. III. 11. It means the same as Manasija above. See Kāma (*Supra*).

MARUTVAT : V v. 23. Same as Indra (q. v.).

MĀTALI-SĀRATHI : R III. 67. Same as Indra (q. v.). Indra is so called as he is supposed to have Mātali as his charioteer.

NĀRĀYAṆA : V III. 15. 3. Name of a deity identified with Viṣṇu (q. v.).

NĪLA-KAṆṬHA : K. VII. 51 ; VIII. 12. Same as Śiva (q. v.). He is so called as he is supposed to have swallowed the poison got by churning the ocean ; the poison was kept in his throat which thus became dark.

NĪLA-LOHITA : A VII. 34. Same as Śiva (q. v.) He is so called as his throat is dark and hairs red. See Nīlakaṇṭha above.

PADMĀ : R IV. 5. Same as Lakṣmī (q. v.).

PĀKAŚĀSANA : V v. 23, 2. Same as Indra (q. v.) who is so called because he is said to have slain the demon called Pāka.

PAÑCA-ŚARA (-bāṇa) : K VII. 92. V II. 6, 11. Māl. IV. 12. Same as Kāma (q. v.). He is so called as he is supposed to use five flowers as his arrows. The flowers are : Aravinda (lotus), Aśoka (*Jonesia asoka Roxb*), Cūta (mango-blossom), Navamallikā (*Jasminum sambac*), Raktotpala (red lotus). According to some authorities, the following are the names of his arrows :— Sammohana (causing delusion), Unmādana (causing excitement), Śoṣaṇa (drying up), Tapana (heating) and Stambhana (paralysing).

PAṄKAJA-NĀBHA : R XVIII. 20. Same as Viṣṇu (q. v.). It is said that a lotus emerged from the navel of Viṣṇu and that from this lotus arose Brahman.

PARAMEṢṬHIN : K VI. 70, R XV. 93. Literally meaning 'one who resides in the highest place', the word has been used by Kālidāsa to denote Brahman and Viṣṇu.

PARAMEŚVARA : R I. 1; II. 39. Same as Śiva (q. v.) He is supposed to be the greatest of gods.

PĀRVATĪ : R I. 1. K I. 26 ; V. 1, 31 ; VI. 14, 28, 84 ; VIII. 3, 6, 9, 19, 22, 23, 50, 64, 78, 83. The daughter of the *parvata* (mountain) i. e., the Himālaya. Kālidāsa, in his *Kumārasambhava,* describes her birth and upbringing (K I. 23 ff), appearance and attainments, her attempt to win Śiva as her husband by his service (K III. 60 ff), her subsequent attempt to win him by penance (K. v.), her marriage with Śiva (K. VII) etc. She has been represented as forming half of the body of Śiva.

PAŚUPATI : Me. 38, 58. K I. 53; VI. 95. Same as Śiva (q. v.) He is so designated as he is supposed to associate constantly with beasts over which he holds his sway.

PAULOMĪ : V v. 14. A VII. 28. Same as Śacī (q. v.), She is so called as she is supposed to have been the daughter of Puloman, a sage.

PINĀKA-PĀṆI : K V, 53. Same as Pinākin below.

PINĀKIN : A I. 6. K IV. 24 ; V. 1 ; VIII. 2. Same as Śiva (q. v.) He is so called because he is supposed to have, as his weapon, the bow called *pināka*. *Pināka* may also mean the trident of Śiva.

PITĀMAHA : K VII. 86. Same as Brahman (q. v.).

PRACETAS : K II. 21. This is the name of god Varuṇa. He is supposed to have a noose (*pāśa*) with which he punishes the sinner.

PRAJĀPATI : V I. 8. A VII. 9, p. 239. K I. 17 ; IV. 41. The word has been used to denote the sage Kaśyapa and Brahman.

PULOMA-TANAYĀ : K VIII. 27. Same as Paulomī. (q. v.).

PURANDARA : R. III. 23, 51. V III. 0. 22 ; V. 14. Same as Indra (q. v.).

PURA-ŚĀSANA : K VII. 30. Same as Śiva (q. v.). Śiva is so called as he is supposed to have put the demon Tripura to death.

PURUHŪTA : R IV. 3 ; XVI. 5 ; XVII. 32. K VII. 45. A II. 15. Same as Indra (q. v.) who is so called because he is said to have been challenged (*hūta*) by the demon called Puru.

PUṢPA-CĀPA : K III. 57. Same as Kāma (q. v.) who is so called because of his having a bow made of flowers. See Kusumāyudha above.

RĀJA-RĀJA : Me. 3. Same as Kubera (q. v.). The word literally means 'king of kings'.

RATI : K III. 23, 35, 73 ; IV. 7, 9, 16, 21, 25, 39, 45. Name of the wife of Kāma.

REVATĪ : Me. 51. Name of the wife of Balarāma, brother of Kṛṣṇa.

RUDRA : R II. 54. K II. 26 ; III. 76. Māl. I. 4. Used in the singular number, it means Śiva (q. v.). When used in the plural number, it denotes a class of deities who number eleven, viz. Ajaikapāt, Ahirbudhna, Virūpākṣa, Sureśvara, Jayanta, Bahurūpa, Tryambaka, Aparājita, Vaivasvata, Sāvitra and Hara. According to others, the names are—Aja, Ekapāt, Ahirbradhna, Pinākin, Aparājita, Tryambaka, Maheśvara, Vṛṣākapi, Śambhu, Hara and Īśvara.

ŚACĪ : R III. 13, 23, 55 ; XVII. 7. Name of Indra's wife. Also see Puloma-tanayā, Paulomī.

SAHASRĀKṢA : V II. 16. Same as Indra (q. v.). He is so called because one thousand eyes appeared all over his body as he felt amorously inclined to have a look at Tilottamā who, having been created, was circumambulating him. According to another version, the thousand 'eyes' were the marks, resembling the female organ, which disfigured the body of Indra as a result of the curse pronounced by Gautama, his preceptor, whose wife Ahalyā he had abducted.

ŚAILA-SUTĀ (Sailātmajā) : K III. 60, 68, 75. Same as Pārvatī (q. v.).

ŚAKRA : R I. 75 ; III. 39, 56 ; IV. 40 ; XIX. 30. Same as Indra (q. v.).

ṢAḌĀNANA : R XIV. 22. Same as Guha (q. v.) who is so called because of his supposed possession of six faces.

ŚAMBHU : Me. 52, 62. K III. 58; VI. 13, 78, 82; VIII. 91. Same as Śiva (q. v.).

ŚAṄKARA : K VIII. 4, 5, 17, 19, 28, 77. Same as Śiva (q. v.). The name signifies that he does good (Śam).

ŚARA-JANMAN : R III. 23. Same as Guha (q. v.). He is so called as he is believed to have been born in a jungle of Śara (*Saccharum sara*).

SARASVATĪ : R IV. 6. V III. 0. 5; V. 24. A VII. p. 263. K VII. 90. Māl. p. 17. Name of the goddess of speech.

ŚĀRṄGA-PĀṆI : Me. 115. Same as Viṣṇu (q. v.). He is so called as he is supposed to have a bow (*Śārṅga*) in his hand.

ŚĀRṄGIN : Me. 48. R XV. 4, 40. Same as Śārṅga-pāṇi above.

ŚARVA : K. VI. 14. Same as Śiva (q. v.).

ŚATA-KRATU : R III. 49. V I, 15. 2. A VI. 30; VII. p.p. 232, 238. Same as Indra (q. v.). Indra is so called as he is supposed to have acquired the status of Indra by performing a hundred Aśvamedha sacrifices (*kratu*).

SATĪ : K I. 21. Name of a daughter of Dakṣa (*supra*) and wife of Śiva (below). For a legend relating to her, see remarks under Śiva.

ŚITI-KAṆṬHA : K VI. 81. Same as Śiva (q. v.). He is so called as his throat is supposed to be dark (*Śiti*). See Nīla-kaṇṭha (*supra*).

ŚIVA : K VII. 74, 83. Also see Anaṅga-śāsana, Ardhendu-mauli, Aṣṭa-mūrti, Ayugma-netra, Bhūtanātha, Bhūteśvara, Dhanapati-sakha, Giriśa, Hara. Śiva is said to have married Pāravatī, daughter of the Himālaya. He is represented as physically living at Mahākāla in the city of Ujjayinī, where he is stated to dance in the evening. The foot-mark of Śiva is said to be imprinted on a slab of stone on the Himālaya where he is believed to have performed panance. This penance is said to have been disturbed by Cupid at the instance of the gods who wanted to bring about the marriage of Śiva with Pārvatī so that Kārtikeya, the future killer of demons, might be born of their union. Śiva burnt Cupid to ashes. The river Ganges is said to have flowed from the matted locks of Śiva. Kālidāsa refers (A I. 6) to the legend that Śiva, enraged at the death of Satī as a result of insulting words used with respect to Śiva at the sacrifice performed by Dakṣa, was determined to destroy the sacrifice which assuming the form of a deer took to its heels. Half of Śiva's body is represented as identical with the body of Pārvatī. Kālidāsa refers (R II. 42) to the legend that Śiva caused numbness in the hand of Indra when he was about to hurl his thunderbolt towards Kṛṣṇa in the quarrel that ensued between him and Kṛṣṇa because the former refused to give a Pārijāta flower which Kṛṣṇa wanted to give to Satyabhāmā.

SKANDA : Me. 45. R II. 36. Also see Guha, Kumāra, Mahāsena, Ṣaḍānana, Śara-janman. It is a name of Kārtikeya, the commander of the divine army.

SMARA : A V. 23. K III. 32, 51, 55 ; IV. 8, 17, 28, 36. 38, 42, 43 ; VII. 76. Same as Kāma (q. v.).

SMARA-ŚĀSANA : K VI. 3. Same as Śiva (q. v.). He is so called because he is supposed to have burnt Cupid (Smara) to ashes.

ŚRĪ : R V. 38. V. v. 24. A III. p. 98. Same as Lakṣmī (q. v.)

STHĀṆU : V I. 1. K III. 17, 23, 34 ; VIII. 13. Same as Śiva (q. v.).

ŚŪLABHṚT : R II. 38. K VII. 40. Same as Śiva (q. v.) He is so called as he is supposed to carry a trident.

ŚŪLIN : Me. 15, 59. K III. 57 ; VI. 94. Same as Śiva (q. v.) For meaning, see Śūlabhṛt above.

SURENDRA : V I. 17. Same as Indra (q. v.).

SVYAMBHŪ : K II. 1. Same as Brahman (q. v.). Its derivative meaning is the same as that of Ātmabhū (*supra*).

TRI-LOCANA : K III. 66 ; VI. 89. Same as Śiva (q. v.). He is so called as he is supposed to have three eyes.

TRI-NAYANA : Me. 54, 118. Same as Śiva (q. v.) See Tri-locana above.

TRIYAMBAKA : K III. 44. Same as Śiva (q. v.). See Tri-locana above.

TRYAMBAKA : Me 60. R II. 42 ; XIII. 51. Same as Śiva (q. v.). See Tri-locana above.

TURĀṢĀH : K II. 1. R XV. 40. Same as Indra (q. v.). He is so called as he is supposed to be capable of bearing speed (*turaṃ vegaṃ sahate iti turāṣāṭ*—Mallinātha).

TVAṢṬṚ : K VII. 41. Name of Viśvakarman, the divine architect.

UMĀ : R III. 23. K I. 26, 43 ; III. 62, 64, 67 ; V. 32 ; VI. 3, 82; VII, 4, 24, 28, 77 ; VIII. 20, 26, 80. Māl. I. 4. Same as Pārvatī (q. v.). Kālidāsa states (K. I. 26) that she was so called from the fact that she was forbidden by her mother, saying 'U mā' (O you, do not), to take to penance.

VĀGĪŚA : K II. 3. Same as Brahman (q. v.) The word means 'the lord of speech.'

VAJRA-PĀṆI : R II. 42. V.I. 5. Same as Indra (q. v.) He is so called because he is supposed to wield thunderbolt as his weapon.

VĀSAVA : Me. 45; R III. 58, 63; V. 5; V v. 20; A VII. p. 258; K III. 2. Same as Indra (q. v.).

VEDHAS : K II. 14, 16 ; VII. 44 ; VIII. 66. Same as Brahman (q. v.).

VIRŪPĀKṢA : K VI. 21. Same as Śiva (q. v.). He is so called as he is supposed to have an unequal number (three)of eyes.

VIṢṆU : Me. 15, 59 ; K VI. 67 ; VII. 44 ; R XIII. 5 ; XIV. 59. Kālidāsa refers (Me. 15) to his having assumed the form of a cowherd, and to his having pressed down the demon-king Bali (Me. 59) with his foot.

VIŚVA-YONI : K VI. 9. Same as Brahman (q. v.). The word means 'the source of the universe'.

VIṢVAKSENA : XV. 103. Same as Viṣṇu (q. v.). He is so called as he is supposed to have an army all around.

VṚṢĀṄKA : R III. 23 ; K III. 14 ; VII. 29. Same as Śiva (q. v.). He is so called as he is believed to have a bull as his mount.

VṚṢABHA-DHVAJA (Vṛṣa-dhvaja) : K III. 62 ; VIII. 20. Same as Śiva (q. v.). See Vṛṣāṅka above.

VṚTRAHAN (Vṛtra-śatru) : R III. 62 ; K I. 20 ; VII. 46. Same as Indra (q. v.). He is so called as he is said to have slain the demon called Vṛtra.

YAMA : K II. 23. God of death.

(e.) Names of demons and monkeys.

BALI : Me. 59. Name of a king of demons. Viṣṇu is stated to have pressed him, with his foot, down to the nether regions.

DAŚA-KAṆṬHA : R XIII. 77. Same as Rāvaṇa (q. v.).

DAŚA-MUKHA : Me. 60, 76 ; R XV. 103. Same as Rāvaṇa (q. v.).

DASĀNANA : R X. 75. Same as Rāvaṇa (q. v.).

HANŪMAT : R XIII. 64. (Son of Pavana, he was a great monkey-chief of divine origin. He is represented as extremely loyal and devoted to Rāma for whom he performed a series of wonderful exploits.)

HIRAṆYĀKṢA : R XVIII. 25. (Brother of the notorious demon Hiraṇyakaśipu, he caused the earth to be sunk into the ocean. Viṣṇu, in his Boar-incarnation, killed him).

INDRAJIT : R XIII. 73 ; XV. 26. Indrajit [1] is stated to have struck Lakṣmaṇa on his chest. Lakṣamaṇa is said to have killed Indrajit.

KĀLANEMI[2] : A VI. p. 227. R XV. 40. Viṣṇu is stated to have killed Kālanemi.

KEŚIN : V I. 13. 7. Name of demon stated to have abducted the celestial nymph Urvaśī.

KHARA : R XIII. 65. Lakṣmaṇa is said to have slain Khara.[3]

KUMBHĪNASĪ[4] : R XV. 15. The demon Lavaṇa is stated to be her son.

LAṄKĀDHIPATI (—nātha) : R VI. 62 ; XV. 103. Same as Rāvaṇa (q. v.). Laṅkānātha denotes Vibhīṣaṇa.

LAṄKEŚVARA : R VI. 40; XIII. 78. Same as Rāvaṇa. (q. v.).

LAVAṆA : R XV. 5, 17, 26, 38, 40. A demon, stated to be son of Kumbhīnasī, sister of Rāvaṇa. He is said to have been slain by Śatrughna.

NAMUCI : R IX. 22. Indra is stated to be hostile to him. (He is born of the union of Kaśyapa and Danu.)

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[1] Son of Rāvaṇa.

[2] Name of a demon and maternal uncle of Rāvaṇa.

[3] A step-brother of Rāvaṇa.

[4] Sister of Rāvaṇa.

PAULASTYA : R X. 5, 47, 73; XIII. 72. Same as Rāvaṇa (q. v.). The word has also been used to denote Vibhīṣaṇa. Rāvaṇa and Vibhīṣaṇa are so called as they are believed to have been lineally descended from Pulastya.

PAVANA-TANAYA : R XV. 103. Same as Hanūmat (q. v.).

RĀVAṆA : R X. 48; XI. 19; XII. 32, 55. Rāvaṇa, king of Laṅkā, is stated (R VI. 62) to have made a treaty of peace with the king of Pāṇḍu who threatened to demolish Janasthāna the abode of Khara. Kālidāsa refers (R. VI. 40) to the legend that Rāvaṇa was thrown by Kārtavīrya into prison where the former had to stay till the latter thought of setting him free. Rāvaṇa is stated to have oppressed the gods. There is a reference (Me. 60) to Rāvaṇa's lifting the Kailāsa mountain with his arms.

SUGRĪVA : R XIV. 17. A king of monkeys. Rāma is said to have made an alliance with him for getting his help in rescuing Sītā from Rāvaṇa.

VIBHĪṢAṆA : R XIII. 69; XIV. 17. Youngest brother of Rāvaṇa. Vibhīṣaṇa helped Rāma in rescuing Sītā.

TĀḌAKĀ : R XI. 15, 18, 28. Mother of Mārīca, Tāḍakā is said to have been slain by Rāma.

TĀRAKA : K II. 1. Name of a demon who is said to have oppressed the gods.

VṚTRA : K II. 20 Name of a demon who is said to have been slain by Indra.

(f) Gandharvas and nymphs.

MENAKĀ : A VI. p.p. 189, 202; VII. p. 262. A celestial nymph said to have been the mother of Śakuntalā.

PRIYADARŚANA : R V. 53 A king of Gandharvas.

PRIYAMVADA : R V. 53; VII. 61 Son of Priyadarśana (above). Priyamvada, turned into an elephant by the curse of sage Mataṅga whom he offended, regained his former self when Aja struck him with an arrow. Out of gratitude, he presented Aja with the weapon called Sammohana.

VIŚVĀVASU : K VII. 48. A Gandharva stated to be a singer.

(g) Names of miscellaneous persons.

BHṚGU-PATI : Me. 59. It is an epithat of Paraśurāma.

DIṄNĀGA : Me. 14 (There is a difference of opinion on the interpretation of this word. Some take it in the literal sense of an 'elephant of the quarter'. Some scholars, however, find in it a covert reference to the Buddhist teacher, Diṅnāgācārya. Diṅnāgācārya, a pupil of the Buddhist logician Asaṅga, is credited with the authorship of the Sanskrit work on logic, entitled *Pramāṇa-samuccaya,* on which Dharmakīrti wrote *Vārtikas.* Diṅnāga is usually assigned to the fifth or the sixth century A. D.). Mallinātha explains the word as *dig-gaja,* and remarks that punningly it refers to the teacher Diṅnāga who was a rival of Kālidāsa.

MĀTALI : A. p. 226–240, 255, 256, 258, 259. Name of Indra's charioteer.

MENĀ : K I. 18 ; V. 3, 5 ; VI. 85, 86 ; VII. 24. Wife of Himālaya and mother of Pārvatī.

NANDIN : K III. 41, 60 ; VII. 37, 45. The door-keeper and attendant of Śiva.

NICULA : Me. 14. This word means 'cane'. According to Mallinātha, there is in it a covert reference to a great poet named Nicula who was a fellow-student of Kālidāsa.

SUMANTRA : R XIII. 59 ; XIV. 47. Charioteer of Daśaratha and Rāma.

UŚANAS : K III. 6. He is stated to be an author of Nītiśāstra.

APPENDIX

The Ṛtu-saṃhāra (Rs.)

and

The Kumāra-sambhava (K.)—cantos IX-XVII

The relevant words occurring in cantos IX–XVII of the *Kumāra-sambhava* and in the *Ṛtu-saṃhāra* are listed here. Most of these words occur in the undisputed works of Kālidāsa. In this Appendix, notes have been added only on those words which are not found in the corpus of this Kośa.

A. FLORA

ABJA : Rs. VI. 33.
AGURU : Rs. V. 12.
AMBHOJA : K XII. 23.
AMBUJA : Rs. III. 20 ; IV. 4, 5 ; VI. 14. K XI. 25 ; XIV. 13.
AMBURUHA : Rs. VI. 7. Same as Ambhoja above.
ĀMRA : Rs. VI. 23.
ARAVINDA : Rs. IV. 13. K IX. 1, 20 ; XIII. 12, 17 ; XVII. 49.
ARJUNA : Rs. II. 17 ; III. 13.
AŚOKA (Also see Kaṅkeli) : Rs. VI. 5, 16.
ATIMUKTA : Rs. VI. 17.
BAKULA : Rs. II. 24.
BANDHŪKA : Rs. III. 5, 25. Same as Bandhujīva below.
BANDHUJĪVA : Rs. III. 24.
CAMPAKA : Rs. VI. 29. *Michelia champaca* bearing yellow fragrant flowers. Women are stated to decorate their heads with these flowers.

CANDANA : Rs. I. 4, 6, 8 ; II. 21; III. 20 ; V. 3 ; VI. 6, 12, 32.
CŪTA : Rs. VI. 1, 3, 14, 15, 30.
IKṢU : Rs. V. 1, 16.
INDĪVARA : Rs. II. 12.
KADAMBA[1] : Rs. II. 17, 20, 23, 24 ; III. 13. It should be

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[1] B. S. Upadhyaya appears to have confused this with Kādamba (Rs. III. 8, IV. 9) which denotes a kind of swan. (See *India in Kālidāsa*, p. 37, f.n. 14).

noted that in Rs. III. 13 both Kadamba and Nīpa have been mentioned; this tends to indicate two different species contrary to the popular notion that these are different names of the same flower.

KAKUBHA : Rs. II. 20.

KĀLĀGURU : Rs. II. 21 ; IV. 5 ; V. 5 ; VI. 13.

KALHĀRA : Rs. III. 15. Same as Kumuda below.

KĀLĪYAKA : Rs. IV. 5 ; VI. 12. A kind of fragrant wood.

KAMALA : Rs. I. 28 ; III. 5, 8, 11 ; V. 13 ; VI. 32 ; XVII. 40.

KAÑKELI : Rs. III. 18. Same as Aśoka (q. v.).

KANDALĪ : Rs. II. 5.

KARṆIKĀRA : Rs. VI. 5, 20, 27.

KĀŚA : Rs. III. 1, 2, 26.

KESARA : Rs. II. 20.

KETAKĪ : Rs. II. 17, 20, 23, 26.

KIṂŚUKA : Rs. VI. 19, 20, 28.

KOKANADA : K XVII. 16. The red lotus, a species of Kamala (q. v.).

KOVIDĀRA : Rs. III. 6. The flower of the tree *Bauhinia variegata.* It is stated to be an autumnal blossom.

KUMUDA : Rs. III. 2, 15, 21, 23, 26.

KUNDA Rs. IV. 2 ; VI. 23, 31. K XVII, 27.

KUṄKUMA : Rs. V. 9 ; V. 4, 12. Saffron paint appears to have been used by ladies on their breasts.

KURAVAKA : Rs. III. 10 ; VI. 18, 33.

KUSUMBHA : Rs. I. 24 ; VI. 4. Safflower (*Carthamus tinctorius*). Kusumbha flowers are described as red; woman's cloths are stated to have been dyed with these flowers.

KUṬAJA : Rs. III. 13.

KUVALAYA : Rs. II. 22.

LODHRA : R. IV. 1 ; VI. 33.

MĀLATĪ : Rs. II. 24 ; III. 2, 19.

MṚṆĀLA : Rs. I. 19.

MUSTĀ : Rs. I. 17.

NALINĪ : Rs. III. 10.

NAVAMALLIKĀ : Rs. VI. 5. K. XVII. 28.

NAVAMĀLIKĀ : Rs. III. 18.

NĪLOTPALA : Rs. II. 2 ; III. 17, 19, 26 ; IV. 9.

NĪPA : Rs. II. 17; III. 13. See remarks under Kadamba (*Supra*).

PADMA : Rs. II. 14; III. 1, 15; IV. 1, 14; VI. 2. K. XI. 25, 46.

PAṄKAJA : Rs. III. 10, 23; V. 5. K XIII. 39.

PĀṬALA : Rs. I. 28.

PRIYAṄGU : Rs. IV. 10; VI. 12.

ŚAILEYA : Rs. VI. 25. A kind of fragrant grassy moss.

ŚĀLA : K XIII. 33.

SAHAKĀRA : Rs. VI. 22, 27, 34.

ŚĀLI : Rs. III. 1, 10, 16; IV. 1, 8, 18; V. 1, 16.

ŚĀLMALĪ : Rs. I. 26. The Seemul or silk-cotton tree, *Bomban Heptaphyllumor Salmalia Malabarica,* a lofty and thorny tree with red flowers.

SAPTACCHADA : Rs. III. 2, 13.

ŚARA : K XI. 13.

SAROJA : K IX. 17; XIII. 32.

SARORUHA : K IX. 27; XI. 21.

SARJA : Rs. II. 17; III. 13. Same as Śāla above.

ŚAṢPA : Rs. I. 22. Young or sprouting grass, any grass.

ŚEPHĀLIKĀ : Rs. III. 14. The flower of the tree *Vitex negundo* or *Nyctanthes arbortistis,* It is stated to be a flower of autumn.

ŚYĀMĀ : Rs. III. 18.

TĀMBŪLA : Rs. V. 5.

UTPALA : Rs. II. 9, 14, 15; III. 14, 24; V. 10. K IX. 26; XVII. 35.

VAKULA : Rs. II. 24.

VAṂŚA : Rs. I. 25.

VĀRIJA : K XV. 12. Same as Ambhoja (q. v.).

YŪTHIKĀ : Rs. II. 24.

B. FAUNA

(a) Birds.

ANYAPUṢṬA : Rs. VI. 25.

BALĀKĀ : Rs. III. 12.

BARHIN : Rs. II. 6.

CĀTAKA : Rs. II. 3.

GṚDHRA : K XV. 29.

HAṂSA : Rs. I. 5 ; III. 1, 2, 8, 11, 13, 16, 17, 24, 25 ; IV. 4. K XIII. 27, 39 ; XIV. 35 ; XVII. 27.

KADAMBA : Rs. III. 8 ; IV. 9.

KALĀPIN : Rs. I. 16.

KĀRAṆḌAVA : Rs. III. 8.

KEKIN : K XIV. 35. Same as Mayūra (below) which is so called because of its cry called Kekā.

KOKILA : Rs. VI. 14, 20, 21, 24, 27, 35.

KRAUÑCA : Rs. IV. 8, 18 ; V. 1. Pond-heron. *Ardeola grayii*. See *F. B. I.*, Birds, VI, 354.

MARĀLA : K X. 33. A kind of duck or goose, a species of Haṃsa (q. v.).

MAYŪRA : Rs. 1. 13 ; III. 12.

PĀRĀVATA : K IX. 1; X. 6.

PARABHṚTA : Rs. VI. 22, 28, 31, 34.

RĀJA-HAṂSA : Rs. III. 21. K IX. 34 ; XVII. 36.

SĀRASA : Rs. III. 8, 16.

ŚIKHIN : Rs. II. 14, 16 ; III. 13.

SITĀṆḌAJA : Rs. III. 3, Literally meaning 'a white bird', it is the same as Haṃsa (q. v.).

ŚUKA : Rs. VI. 20.

ŚYENA : K XVI. 11, 27.

(b) Beasts

AŚVA : K XV. 15, 31 ; XVI. 28, 43.

DANTIN : Rs. I. 15. K XIII. 25, 38, 39, 41 ; XIV. 39, 42 ; XV, 8, 10 ; XVI. 2, 28, 30, 31, 32, 37, 38, 50.

DVIPA : Rs. II. 15. K XIV. 40, 46.

GAJA : Rs. I. 14, 19, 27. K XIV. 23, 33, 41, 43, 46, 49 ; XVI. 28, 29, 36 ; XVII. 29.

GAVAYA : Rs. I. 23, 27.

GO : Rs. III. 16.

HARIṆA : Rs. II. 8.

IBHA : K XII. 15 ; XIII. 22 ; XIV. 26 ; XV. 23 ; XVI. 21.

KAPI : Rs. I. 23.

KARIN : K IX. 42 ; XIV. 14, 19 ; XVI. 33, 34. 35, 39.

KĀSARA : K XIV. 7. Same as Mahiṣa (q. v.).

KEŚARIN (Kesarin) : Rs. I. 15. K XI. 43 ; XIV. 28.
KUÑJARA : Rs. II. 1.
MAHIṢA : Rs. I. 21.
MĀTAṄGA : K XV. 15.
MṚGĀDHIPA : K XIV. 29. Same as Mṛga-rāja below.
MṚGA : Rs. I. 11, 25 ; II. 9; IV. 8; VI. 12. K IX. 25 ; XIV. 10 ; XV. 41.
MṚGA-RĀJA : K XIV. 27, 28.
MṚGENDRA : Rs. I. 27.
MṚGEŚVARA : Rs. I. 14. Same as Mṛga-rāja above.
NĀGA : K IX. 42 ; XIV. 34.
RĀSABHA : K XV. 21. Ass.
ŚARABHA : Rs. I. 23.
ŚVAN : K XV. 24, 41.
TURAṆGA (Turaga) : K XIV. 20, 40, 42, 43 ; XV. 23 ; XVI. 2, 36, 40, 42 ; XVII. 30, 31.
VĀJIN : K XIV. 33, 34; XVI. 25, 41, 42, 44.
VARĀHA : Rs. I. 17.
VĀRAṆA : K XVI. 22.

(c) Fish and other Aquatic beings.

MAKARA : K XIV. 9.
ŚAPHARĪ : Rs. III. 3.

C. RIVERS AND LAKES.

BHĀGĪRATHĪ : K X. 24; XI. 3.
GAṄGĀ : K I. 24, 27; X. 25, 36, 37, 40, 54.
MĀNASA : K I. 34; XIV. 35; XVII. 36.

D. MOUNTAINS AND HILLS.

GIRĪNDRA : K I. 18. 52; XVII. 11. Same as Himādri below, so called as it ts covered with snow.
HIMĀDRI : K I. 34; XIII. 4. The Himalayas, so called as it is covered with snow.
KAILĀSA : K I. 39.
KRAUÑCA : K XV. 35.
PARVATA-RĀJA : K XI. 4. Designation of Himālaya which is so called on account of its being regarded as the lord of mountains.

PRĀLEYA-ŚAILĀDHIPATI : K IX. 35. Lit. meaning the snow-covered lord of mountains, it is a designation of the Himalayas.

ŚAILĀDHINĀTHA : K IX. 47. Lit. meaning the lord of mountains, it is a designation of the Himalayas.

SUMERU : K XII. 9.

E. MUSICAL INSTRUMENTS.

BHERĪ ; K XIV. 27, 44, 48. A kettle-drum. It appears that drums of this kind were used in wars.

DUNDUBHI : K XI. 37.

PAṬAHA : K XIV. 17, 18, 33, 46; XV. 11.

SUTANTRĪ : Rs. I. 3.

VALLAKĪ : Rs. I. 8.

F. NAMES OF LEGENDARY PERSONS, GODS, SAGES ETC.

(a) Names of sages and their wives.

ADITI : K XIII. 49.

KAŚYAPA : K XIII. 44, 46.

NĀRADA : K XIII. 21.

(b) Names of gods and goddesses.

ACALA-RĀJA-PUTRĪ : K XI. 14. Same as Pārvatī (q. v.).

ADRI-SUTĀ (Adri-putrī) : K IX. 16; XI. 38; XIII. 29. Same as Pārvatī (q. v.).

AMṚTA-MAULI : K XI. 15. Same as Śiva. Śiva is so called as he is supposed to have the moon (*amṛtāṃśu*) on his forehead.

ANAṄGA : K XV. 36.

ANAṄGA-ŚATRU : K IX. 50; XII. 5. Same as Śiva (q. v.). He is so called as he is believed to have killed Cupid (*Anaṅga*).

ANDHAKĀRI (Andhakārāti) : K XII. 1; XIII. 17. Same as Śiva (q. v.). He is so called as he is supposed to have killed the demon named Andhaka.

BHŪTĀDHIPATI : K XII. 51. Literally 'the lord of creatures', it is a designation of Śiva (q. v.).

BRAHMAN : K X. 31, 46, 47.

CAṆḌĪ : K XII. 8. Another name of Pārvatī (q. v.).

CANDRA-MAULI : (Candra-cūḍāmaṇi, Candra-cūḍa) K IX. 46, 49; XI. 9. Same as Śiva (q. v.). He is so called as he is supposed to have the moon on his forehead.

DAKṢA : K IX. 17.

DHŪRJAṬI : K XVII. 8. Literally meaning 'one who bears the burden of the thoughts of the three worlds,' it is another name of Śiva (q. v.).

DIVASPATI : K X. 16. Literally meaning 'the lord of heaven,' it is a designation of Indra (q. v.).

DYĀPATI : K XIV. 5. Same as Divaspati above.

GAURĪ : K IX. 41, 46; X. 7; XI. 21, 39; XII. 2, 10, 14, XIII. 9; XVII. 14.

GIRIJĀ (Giri-tanujā) : K IV. 38; XI. 5, 34, 48; XIII. 5, 6, 23. Literally 'one born of the mountain,' it is another name of Pārvatī (q. v.).

GIRĪNDRA-PUTRĪ (Giri-rāja-putrī) : K XI. 31,33; XII. 18, 53. Literally 'the daughter of the lord of mountains,' it is a designation of Pārvatī (q. v.).

GIRĪŚA : K IX. 37,38; XI. 5, 39,48; XII. 2, 42; XIII. 9; XV. 4; XVII. 14, 15.

GUHA : K. XIII. 32; XV. 34

HARA : K IX. 20, 34; XI. 43; XIII. 51.

INDRA : K X. 3; XII. 2, 54; XVII. 7.

INDU-MAULI (Indu-cūḍa) : K IX. 4, 27. Literally 'one having the moon on the forehead,' it designates Śiva (q. v.).

KĀLĪ : K IX. 49.

KĀMA : K XIII. 45.

KĀMAJIT : K X. 40. Literally 'one who has conquered Cupid,' it is a designation or Śiva (q. v.).

KANDARPA : Rs. VI. 24; X. 3.

KĀRTIKEYA : K XIII. 30; XVII. 12. Same as Guha (q. v.).

KUMĀRA : K XIII. 1, 8, 12, 31, 35; XVII. 25. Same as Guha (q. v.).

LAKṢMĪ : K IX. 11; XIII. 16; XIV. 17.

MADANA : Rs. III. 13; VI. 30.

MADANĀNTAKARA : K IX. 13. Literally 'one who has put an end to the life of Madana,' it is a designation of Śiva (q. v.).

MAHENDRA : K IX. 35; XIII. 50; XV. 47, 51; XVII. 54.

MAHEŚA : K IX. 35; XI. 38, 44; XII. 24, 25; XIII. 6, 29, 49; XIV. 10. Same as Maheśvara below.

MAHEŚVARA : K IX. 34; X. 7, 30; XI. 28, 40; XII. 25, 30.

MAKARADHVAJA : K XVII. 46.

MANMATHA : Rs. VI. 27. K IX. 14; XII. 41; XV. 2, 3, 33; XVII. 22.

MANOBHŪ : K IX. 25. Same as Manobhava, below.

MANOBHAVA : K IX. 4.

MĪNADHVAJA : K XII. 12. Same as Makara-dhvaja, above.

MṚGĀṄKA-MAULI : K XI. 25. Lirerally 'one having the moon on the forehead,' it is a designation of Śiva (q. v.).

NĀKA-NĀTHA : K XIII. 6. Literally 'the lord of heaven,' it is a designation of Indra (q. v.).

NĪLA-KAṆṬHA : K XII. 26.

PĀRVATĪ : K XI. 26.

PAŚUPATI : K XII. 56, 57.

PINĀKA-PĀṆI : K IX. 32; XIV. 15.

PINĀKIN : K IX. 39; XII. 3; XIV. 12. Same as Pināka-pāṇi above.

PITĀMAHA : K. XII. 46.

PULOMA-PUTRĪ : K XII. 1, 22; XIII. 9. Same as Śacī (q.v.). She is so called as she is believed to be a daughter of the sage called Puloman.

PURANDARA : K XII. 25; XIII. 23; XV. 33.

PURĀRI : K IX. 15, XVII. 7. Literally 'the enemy of Pura or Tripura (a demon),' it is a designation of Śiva (q. v.).

RATI : K IX. 4.

ŚACĪ : K XIII. 48.

ŚACĪ-PATI : K XV. 4. Literally 'the husband of Śacī', it is a designation of Indra (q. v.).

ṢAḌĀNANA : K XI. 5; XIII. 19.

SAHASRA-NETRA : K XII. 8, 26. Literally 'the thousand-eyed one,' it designates Indra.

ŚAILA-PUTRĪ (Saila-sutā) K IX. 36; XI. 40; XII 22; XIII. 45. Same as Pārvatī. She is so called as she is supposed to be the daughter of the Himālaya.

ŚAKRA : K IX. 9, 13; XII. 2[illegible]; XIII. 18, 29.

ŚAMBHU : K X. 26; XI. 30, 46, 47; XVII. 9, 12, 13, 53.

ŚAṄKARA : K IX. 12, 48; X. 10; XII. 52, 55.

ṢĀṆMĀTURA : K XI. 24. Literally, 'the son of six mothers', it is a designation of Guha (q. v.). The six mothers are the three Kṛttikās, Durgā, Gaṅgā and Pṛthvī.

ŚAŚIKHAṆḌA-MAULI : (Śaśi-śekhara, Śaśikhaṇḍadhārin) K IX. 31; XI. 6, 27, 29. Same as Śiva. He is so called because he is supposed to have the crescent on his forehead.

ŚIVA : K IV. 44; XI. 4; XII. 8; XVII. 39.

SMARA : K IX. 22, 51; XII. 19; XIII. 33, 48; XVII. 23.

SMARĀRI : K IX. 6, 25; XII. 51; XIII. 23; XV. 40, 49; XVII. 6. Same as Śiva (q. v.). He is so called as he is said to have destroyed Cupid.

SMARĀRĀTI (Smara-dviṣ, Smara-hara, Smara-sūdana) : K IX. 47; X. 7. 26; XII. 27, 46. Sama as Smarāri above.

SUNĀSĪRA : K X. 1, 27; XVI. 1. Literally, 'one whose forward soldiers (*nāsīra*) are good', it is a designation of Indra (q. v.).

SURAPATI (Sura-rāja, Surādhīśa) : K XII. 39; XVII. 8, 39. 'Lord of gods', it is a designation of Indra (q. v.).

SURENDRA : K IX. 8, 11; X. 4, 5; XI. 1; XII. 6, 28, 32, 42, 51, 52; XIII. 41; XIV. 26; XVII. 8, 34, 46, 48.

SUREŚVARA : K XII. 7. Same as Sura-pati, above.

SVARGA-PATI : K XII. 23. 'Lord of heaven', it is a designation of Indra (q. v.).

TRIDAŚENDRA : K XVII. 51. 'Lord of gods', it is a designation of Indra (q. v.).

TRIDIVEŚVARA : K XII. 30. Same as Svarga-pati, above.

TRI-LOCANA : K XVII. 16.

TRI-NETRA : K XII. 26. Same as Tri-locana, above.

TRIPURĀRI (Tripurāsurāri) : K XIII. 29; XVII. 18, 48. Same as Śiva. He is so called as he is believed to have killed the demon Tripura.

UMĀ : K XI. 43.

UMĀPATI : K XII. 58. 'Lord of Umā', it is a designation of Śiva (q. v.).

VAIVASVATA : K XIV. 7 Another name of Yama, the god of death. He is so called as he is supposed to be the son of Vivasvat (sun).

VARUṆA : K XIV. 9; XVII. 45. God of water. He is supposed to have a noose (Pāśa) as his weapon.

VĀSAVA : K X. 14; XV. 44; XVII. 29.

VIBUDHEŚVARA : K X. 15; XII. 57; XIII. 42. 'Lord of gods', it is a designation of Indra (q. v.).

VIṢAMEṢU : (Viṣama-śara) K IX. 23; XVII. 55. Same as Madana (q. v.). The word means 'one whose arrows are of an odd number.' He is supposed to have five arrows.

VIṢṆU : K X. 31.

VṚṢA-VĀHANA : K XI. 31. 'One whose mount is a bull'. It is a designation of Śiva who is supposed to ride a bull.

YAMA : K XVI. 15, XVII. 47

(c) Names of demons and monkeys.

ANDHAKA : K XIII. 17; XIV. 1, 8; XV. 1, 50; XVII. 40.

JAMBHA : K XIII. 33; XV. 3; XVII. 15. Name of a demon who fought against the gods. Indra slew him and earned the appellation 'Jambha-jit'.

TĀRAKA : K XII. 39, 44; XIII. 13, 46; XIV. 1; XV. 5; XVII. 16, 54.

(d) Names of miscellaneous persons

BHṚṄGIN : K IX. 48; XI. 43; XII. 8. Name of an attendant of Śiva.

JĀMADAGNYA : XV. 37. (A designation of Paraśurāma, son of Jamadagni. Regarded as an incarnation of Viṣṇu, he is said to have beheaded his mother, Reṇukā, at the command of his father. He is noted as having exterminated the Kṣatriyas twenty-one times; this he did for taking revenge, because Kārtavīrya, a Kṣatriya king, carried off a sacrificial calf belonging to Jamadagni. His story is told in the *Mahābhārata* and the Purāṇas. In the *Rāmāyaṇa*, he is chiefly represented as hostile to Rāma, son of Daśaratha).

MĀTALI : K XII. 3.

NANDIN : K IX. 33, 36, 47; XII. 6, 7.

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For the convenience of those who are interested in the life and works of Kālidāsa, we shall give here a bibliography of the important up-to-date studies relating to Kālidāsa and the various aspects of his works. The studies can be arranged under the following classes :—

(a) Chronological
(b) Biographical
(c) Linguistic
(d) Literary
(e) Sociological
(f) Geographical
(g) Miscellaneous

Information about the important editions of Kālidāsa's works and translations thereof has been set forth after the list of the studies.

(a) Studies relating to chronology

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(b) Studies relating to biography

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[1] The following abbreviations have been used :—

ABORI : *Annals of Bhandarkar Oriental Research Institute.*
IA : *Indian Antiquary.*
IHQ : *Indian Historical Quarterly.*
JOIB : *Journal of Oriental Institute,* Baroda.
JUPHS : *Journal of U. P. Historical Society.*

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(g) Miscellaneous.

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ERRATA

Page	Line	For	Read
xxii	13	messes	masses
7	9 (from bottom)	amarnth	amaranth
12	1	Sama	Same
16	3 (from bottom)	Cuckkoo	Cuckoo
39	3 (from bottom)	cardamon	cardamom
41	12 (from bottom)	Mṛdanga	Mṛdaṅga
47	7	Ikṣāvaku	Ikṣvāku
48	18	hailing from at Videha.	a lady hailing from Videha.
56	18	(q. v.),	(q. v.).
59	10 (from bottom)	Svyambhū	Svayambhū
61	8	Dasānana	Daśānana
61	14 (from bottom)	Name of demon	Name of a demon
62	Last line	epithat	epithet
61	16 (from bottom)	comma	full stop
78	15 (from bottom)	the line should	be deleted
80	18	Kālidōsa	Kālidāsa

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